

Tafsir Al-Qur'an

A Complete English
Translation of Classical
Qur'anic Commentaries

Tabari, Baghawi, Qurtubi, Baidawi,
Ibn Kathir, Jalalayn, Suyuti & Fath al-Qadir

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Surat Al-Fatihah 1:1

In the name of God, the Most Gracious, the Most Merciful

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Tafsir al-Jalalayn

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Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: God, the Most High, whose name is sanctified, taught His Prophet Muhammad, may God bless him and grant him peace, by teaching him to mention His beautiful names before all his actions, and to describe Him with them before all his duties. He made what He taught him and taught him a way for all of His creation to follow, and a path for them to follow. With it, the beginnings of their speech, the issuance of their messages, their books, and their needs were opened, until the meaning of what appeared from the saying of the speaker: **In the name of God**, sufficed for what was hidden from his intention, which was omitted.

This is because the letter *ba* in *Bismillah* requires a verb that brings it about, and there is no apparent verb with it, so the hearer of the speaker *Bismillah* is relieved of his knowledge of the speaker's intention, without the speaker expressing his intention in speech. Since every speaker of it, when he begins a matter, has brought his speech with it either with it or before it without separation, which relieves his hearer of the need for an indication that witnesses to the reason for which he began his speech with it. So the hearer's independence from it from expressing what was omitted from it is similar to his independence when he hears a speaker who is asked: What did you eat today? He says: Food, without repeating the questioner's statement with his statement: Food, I ate, because of the indication that has become clear to him that this is its meaning, by the questioner's questioning of him about what he ate. So it is reasonable that when the speaker says: **Bismillah Al-Rahman Al-Raheem** and then begins reciting a surah, that following it with **Bismillah Al-Rahman Al-Raheem** with the recitation of the surah, indicates the meaning of his statement: **Bismillah Al-Rahman Al-Raheem**. It is understood that what he meant by that is: I recite in the name of God, the Most Gracious, the Most Merciful. Likewise, his saying: **In the name of God** when he stands up to stand or when he sits and all of his other actions, indicates the meaning of what he meant by his saying **In the name of God**, and that he meant by his saying **In the name of God**, I stand in the name of God, and I sit in the name of God. And likewise for all of his other actions.

What we said in interpreting that is the meaning of

what Ibn Abbas said:

Abu Kuraib narrated to us, he said: Uthman bin Saeed narrated to us, he said: Bishr bin Ammarah narrated to us, he said: Abu Rawq narrated to us, on the authority of Ad-Dahhak, on the authority of Abdullah bin Abbas, he said: The first thing that Gabriel revealed to Muhammad was: O Muhammad, say: I seek refuge in the All-Hearing, All-Knowing from Satan the accursed. Then he said: Say: In the name of God, the Most Gracious, the Most Merciful. He said: Gabriel said to him: Say in the name of God, O Muhammad. He said: Recite in remembrance of God, your Lord, and stand and sit in remembrance of God.

Abu Ja'far said: If someone were to say to us: If the interpretation of the saying **In the name of God** is what you have described, and the reason for the *ba* in **In the name of God** is what you have mentioned, then how is it said **In the name of God** in the sense of I read in the name of God, or I stand or sit in the name of God? And you know that every reader of the Book of God, his reading is with the help and guidance of God, and that every person standing or sitting or doing an action, his standing, sitting, and action are with God. Why, since that is the case, why did it not say **In the name of God**? For the saying of the speaker: **I stand and sit in the name of God, the Most Gracious, the Most Merciful**, or **I read in the name of God** is clearer in meaning to his listener than his saying **In the name of God**, since his saying **I stand or sit in the name of God** gives the listener the impression that his standing and sitting mean something other than God.

It was said to him, and God is the Grantor of success: What is meant by this meaning is not what you imagined in your mind. Rather, the meaning of his saying, **In the name of God** is: I begin by naming God and mentioning Him before everything, or I recite by naming God, or I stand and sit by naming God and mentioning Him. He does not mean by his saying, **In the name of God**: I stand with God, or I recite with God. So the saying of the speaker: I recite with God, or I stand or sit with God is more correct in this regard than his saying, **In the name of God**.

If he said: If the matter is as you described, then how is it said: **In the name of God** when you know that the name is a name, and that naming is a source from your saying **I named**?

It is said: The Arabs may use ambiguous sources for different names, such as saying: I honored so-and-so with honor.

The construction of the verbal noun is *af'alta* if it is preceded by *af'al*. Like their saying: I humiliated so-and-so, and I spoke to him. The construction of the verbal noun is *fa'alta*. An example of this is the saying of the poet:

I am more ungrateful after death has been turned away from me and after you have given me a hundred blessings.

He wants to give you. And from it the other saying:

If this stinginess is your nature, I have always had

hope in you.

He wants: I hope you prolong my waiting. And from it is the saying of another:

O oppressor, your affliction is a man who greeted you with peace, oppressed

He means: to infect you. There are many examples of this meaning, and what we have mentioned is sufficient for whoever is guided to understand it.

If the matter is as we have described, that the Arabs often use the sources of verbs other than their verbs, and that their use of them as nouns is widespread, then it is clear that what we have said about the interpretation of the one who says **In the name of God** is correct, that its meaning when beginning an action or statement is: I begin by mentioning God before my action or statement. Likewise, the meaning of the one who says when beginning the recitation of the Qur'an: **In the name of God, the Most Gracious, the Most Merciful**, is: I read, beginning with mentioning God, or I begin my recitation with mentioning God. So he made the name the place of the naming, just as he made speech the place of speaking, and giving the place of giving.

And similar to what we said about the interpretation of that, the report was narrated on the authority of Abdullah bin Abbas:

Abu Kuraib told us: Uthman bin Saeed told us: Bishr bin Amara told us:

Abu Rawq narrated on the authority of Ad-Dahhak on the authority of Abdullah ibn Abbas, who said: The first thing that Gabriel came down to Muhammad, may God bless him and grant him peace, was to say: O Muhammad, say: I seek refuge in the All-Hearing, All-Knowing from Satan the accursed. Then he said: Say: In the name of God, the Most Gracious, the Most Merciful. Ibn Abbas said: **In the name of God** means Gabriel says to him: O Muhammad, recite in remembrance of God, your Lord, and stand and sit in remembrance of God.

This interpretation by Ibn Abbas indicates the correctness of what we said, that what is meant by the speaker's words, opening his recitation:

In the name of God, the Most Gracious, the Most Merciful: I recite by mentioning and mentioning God, and I begin the recitation by mentioning God with His beautiful names and sublime attributes. This clarifies the corruption of the statement of the one who claims that the meaning of that is: With God, the Most Gracious, the Most Merciful, the beginning of everything, even though the servants were commanded to begin their affairs by mentioning God's name, not by reporting His greatness and attributes, like what they were commanded to do with mentioning God's name when slaughtering and hunting, and when eating and drinking, and all their actions. Likewise what they were commanded to do with mentioning Him when beginning the recitation of God's revelation, and issuing their letters and books.

There is no disagreement among all the scholars of the nation that if someone said, when slaughtering

some of the livestock:

By God, and he did not say: **In the name of God**, that he is contradicting by leaving it. It was said: **In the name of God** is what is prescribed for him to say when slaughtering. And it is known from this that he did not mean by his saying **In the name of God** by God, as said by the one who claims that the name of God in God's saying: **In the name of God, the Most Gracious, the Most Merciful** is God. Because if that were as he claimed, then it would be necessary for the one who says when slaughtering his sacrifice to be by God, saying what is prescribed for him to say over the sacrifice. And in the consensus of all that the one who says that has left what is prescribed for him to say over his sacrifice, since he did not say **In the name of God**, there is clear evidence of the corruption of what he claimed of the interpretation of the one who says: **In the name of God**, that he means by God, and that the name of God is God.

This is not the place to elaborate on the name: Is it the named, or something else, or is it an attribute of it? So we will prolong the book on it. Rather, this is a place to elaborate on the name attributed to God: Is it a name, or a source in the sense of naming?

If someone says: What do you say about the verse of Labid bin Rabi'ah?

Until the year, then peace be upon you both, and whoever cries for a full year has apologized

A prominent scholar of Arabic language interpreted it as meaning: Then peace be upon you both, and that the name of peace is peace?

It was said to him: If that were permissible and its interpretation was correct in the way he interpreted it, then it would be permissible to say: I saw the name Zayd, and I ate the name of the food, and I drank the name of the drink. And in the consensus of all the Arabs on the impossibility of that, there is what indicates the corruption of the interpretation of the one who interpreted the saying of Labid: Then the name of peace be upon you both, that he meant: Then peace be upon you both, and his claim that including the name in that and adding it to the peace is only permissible, since the name of the named is the same as the named.

Those who say what we have mentioned ask about what he said, and they are told: Do you consider it permissible in Arabic to say: I ate the name of honey, meaning by that: I ate the honey, just as it is permissible for you to say: the name of peace be upon you, and you mean: peace be upon you?

If they say: Yes! They have departed from the language of the Arabs, and have permitted in their language what all Arabs make mistakes in their language. And if they say: No, they will be asked about the difference between them, and they will not say anything about one of them without obligating the same thing about the other. So if someone says to us: What do you mean by what Labid said?

It was said to him: This has two possible meanings, both of which are different from what was said by the one whose statement we have mentioned.

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One of them: that peace is one of the names of God, so it is possible that Labid meant by his saying: Then the name of peace be upon you both, then adhere to the name of God and His remembrance after that, and he called for my remembrance and weeping over me, in a way of enticement. So he raised the name, since he delayed the letter that comes with the meaning of enticement. The Arabs may do that, if they delay the enticement and bring forward the thing enticed by, even though they may put it in the accusative case while it is delayed. And from that is the saying of the poet:

Oh, you who pour my bucket, pour it out! I saw people praising you!

So he tempted with *donak* which is a later word, but its meaning is: here is my bucket. So is the saying of Labid:

To the year, then peace be upon you both

Meaning: May the name of peace be upon you, i.e. adhere to the remembrance of God and supplicate to my remembrance and sorrow, because whoever cries for a year over a dead person has apologized. This is one of its two aspects.

The other aspect of them: Then my naming of God upon you both, as a speaker says to something he sees and likes: The name of God upon you, seeking protection from evil with that, so it is as if he said: Then the name of God upon you both from evil, and it is as if the first aspect is more similar to the meanings of what Labid said.

It is said to whoever interprets this verse of Labid to mean: Then peace be upon you both, do you think what we said from these two interpretations is permissible, or one of them, or something other than what you said about it?

If he said: No! He demonstrated his knowledge of the various aspects of Arabic speech, and spared his opponent the need to debate him.

And if he says: Yes!

It was said to him: What is your proof that what you claimed of the interpretation is correct, rather than what you mentioned is possible in a way that requires us to accept it from you? There is no way to do that.

As for the report that:

Ismail bin Al-Fadl narrated to us, he said: Ibrahim bin Al-Ala bin Al-Dahhak narrated to us, and he was called Zubayriq, he said: Ismail bin Ayyash narrated to us, on the authority of Ismail bin Yahya, on the authority of Ibn Abi Malekah, on the authority of someone who narrated to him, on the authority of Ibn Masoud and Mis'ar bin Kadam, on the authority of Atiyyah, on the authority of Abu Sa'id, he said: The Messenger of God, may God bless him and grant him peace, said: Jesus, son of Mary, was handed over by his mother to the scribe to teach him, and the teacher said to him: Write Bismillah. Jesus said to him: What is Bismillah? The teacher said to him: I do not know! Jesus said: The Ba' is the Baha' of God, the Seen is His Shining, and the

Meem is His Kingdom.

So I fear that it was a mistake by the narrator, and that he meant **B S M**, in the manner in which the beginner among the children in the book is taught the letters of Abu Jad, so he made a mistake in that and connected it, and said: Bismillah, because there is no meaning to this interpretation if it is recited **In the name of God, the Most Gracious, the Most Merciful**, in the manner in which the reader recites in the Book of God, because its meaning is impossible from what is understood by all the Arabs and the people of their language, if its interpretation is carried on that.

The statement in the interpretation of God's saying: *God*.

Abu Jaafar said: As for the interpretation of the statement of God Almighty, *God*, it is in the meaning of what was narrated to us on the authority of Abdullah bin Abbas: He is the one whom everything deifies and whom every creation worships.

This is because Abu Kurayb told us, he said: Uthman bin Saeed told us, he said: Bishr bin Amara told us, he said: Abu Rawq told us, on the authority of Ad-Dahhak, on the authority of Abdullah bin Abbas, he said: *God* is the One with divinity and worship over all of His creation.

If someone were to say to us: Is there an origin for the verb *fa'a* and *ya-yaf'u* from which this noun was formed?

It was said: As for hearing it from the Arabs, no, but as evidence.

If he said: What is the evidence that divinity is worship, that God is the worshipped, and that He has an origin in doing and doing?

It was said: There is no objection among the Arabs to the ruling based on the saying of the speaker describing a man with worship and seeking what is with God Almighty: So-and-so has become a god with health and there is no disagreement. And from that is the saying of Ru'bah ibn al-'Ajaj:

May God bless the singing girls who glorify and praise Him for His sake.

Meaning: From my worship and seeking of God through my work.

There is no doubt that deification is the active participle of the verb **to deify alaha ya'lihu**, and that the meaning of **to deify** when pronounced is: *Abdullah*. A source came from it indicating that the Arabs pronounced it as **fa'ala yafala he does not utter it**, without any addition.

This is what Sufyan bin Wakee' told us. He said: My father told us, on the authority of Nafi' bin Omar, on the authority of Amr bin Dinar, on the authority of Ibn Abbas: that he recited **And He will leave you and your gods** (al-A'raf 7:127). He said: Your worship. And it is said: He used to worship but not be worshipped.

Sufyan told us: Ibn Uyaynah told us, on the authority of

Amr ibn Dinar, on the authority of Muhammad ibn Amr ibn al-Hasan, on the authority of Ibn Abbas: **And he leaves you and your gods**, he said: Pharaoh was only worshipped and not worshipped.

Abdullah and Mujahid used to read it as well.

Al-Qasim told us, he said: Al-Husayn bin Dawud told us, he said: Hajjaj told me, on the authority of Ibn Jurayj, on the authority of Mujahid: His statement, **And leaves you and your gods**, he said: And your worship.

There is no doubt that the goddess, as interpreted by Ibn Abbas and Mujahid, is a source of the saying of the speaker: God made so-and-so a god, just as it is said: He worshipped so-and-so with worship, and interpreted the dream with expression. Ibn Abbas and Mujahid have explained this saying: God is a servant, and the goddess is its source.

If he said: If it is permissible to say to someone who worships God: I worship him, according to the interpretation of the statement of Ibn Abbas and Mujahid, then how is it obligatory to say that, if the informant wants to report that God has fulfilled that for His servant?

It was said: As for the narration, there is no narration about it with us, but what is obligatory is based on what was reported from the Messenger of God, may God bless him and grant him peace, who:

Ismail bin Al-Fadl narrated to us, Ibrahim bin Al-Ala' narrated to us, he said: Ismail bin Ayyash narrated to us, on the authority of Ismail bin Yahya, on the authority of Ibn Abi Malekah, on the authority of someone who narrated to him, on the authority of Ibn Masoud and Mis'ar bin Kadam, on the authority of Atiyah Al-Awfi, on the authority of Abu Sa'id, he said: The Messenger of God, may God bless him and grant him peace, said: "Jesus' mother entrusted him to the scribe to teach him, and the teacher said to him: Write God. Jesus said to him: Do you know what God is? God is the God of gods."

To say: God Almighty is the God of the servant, and the servant is his God. And that the saying of the speaker God is from the speech of the Arabs, and its origin is the god.

If he says: How can this be so, given the difference in their wording?

It was said: Just as it is permissible for his saying: **But I, He is God, my Lord** (al-Kahf 18:38) to be originally: But I, He is God, my Lord, as the poet said:

You throw me a curve, meaning you are guilty, and you blame me, but I will not blame you

He wants: But I do not say anything to you, so he deleted the hamza from ana, so the nun of ana and the nun of lakin met, which is silent, so it was assimilated into the nun of ana, so they became a double nun. Likewise, God, its origin is al-ilah, the hamza, which is the fa of the noun, was dropped, so the lam, which is the root of the noun, and the extra lam that entered with the extra alif met, which is silent, so it was assimilated into the other, which is the root of the noun, so they became in pronunciation one double lam, as we described from the statement of God, **But He is**

God, my Lord.

The statement in the interpretation of his saying: **The Most Gracious, the Most Merciful.**

Abu Jaafar said: As for *Al-Rahman*, it is a verb from the root *rahma*, and *Al-Raheem* is a verb from it. The Arabs often build nouns from the root *fa'il* on the root *fa'laan*, as they say **from ghadabah to be angry** is ghadaban **to be angry**, **from sakran to be drunk** is sakran **to be drunk**, and **from 'atash to be thirsty** is 'tashan **to be thirsty**. Likewise, they say *Al-Rahman* from the root *rahma* **to be kind**, because the root *fa'il* from it is *rahim* **to have mercy**, and it was said *Raheem* **to be kind**, even if the root *ayn* of the root *fa'il* is kasra **a broken vowel**, because it is praiseworthy. It is the custom of the Arabs to build nouns if they contain praise or blame on the root *fa'il*, even if the root *ayn* of the root *fa'il* is kasra **a broken vowel**, or fatha **a broken vowel**, as they say **from 'ilmah to know**, *alim* **to know**, and **from qadar to be able** and *qadeer* **to be able**. This is not based on their verbs, because the construction is from the root *fa'il* **to sakara** and *fa'il* **to be drunk** is *fa'il* **a fa'il**. So if the Rahman and Al-Raheem were outside the construction of their verbs, their form would be *Al-Raheem*.

If someone says: If the Most Gracious and the Most Merciful are two names derived from mercy, then what is the reason for repeating that, when one of them conveys the meaning of the other?

It was said to him: The matter is not as you thought, but each word of them has a meaning that the other does not convey.

If he says: What is the meaning that each of them has, such that one of them does not convey the meaning of the other?

It was said: As for the Arabic aspect, there is no objection among those who have knowledge of the Arabic languages, that the saying of the speaker: **The Most Gracious** from the structures of the nouns from the verb *yafala* is more deviant than his saying **the Most Merciful**. And there is no disagreement among them with that, that every noun that has a root in the verb *yafala* and then is more deviant from its root from the verb *yafala* is that the described by it is preferred over the described by the noun built on its root from the verb *yafala*, if the naming by it is praiseworthy or blameworthy. This is what is in the saying of the speaker **the Most Gracious**, of adding meaning to his saying **the Most Merciful** in the language.

As for the effect and the report, there is a difference among the people of interpretation:

Al-Sari bin Yahya Al-Tamimi told me: Uthman bin Zafar told us: I heard Al-Arzami say: **The Most Gracious, the Most Merciful**. He said: The Most Gracious to all creation, the Most Merciful. He said: To the believers.

Ismail bin Al-Fadl told us: Ibrahim bin Al-Ala' told us: Ismail bin Ayyash told us, on the authority of Ismail bin Yahya, on the authority of Ibn Abi Malekah, on the authority of someone who told him, on the authority of Ibn Masoud and Mis'ar bin Kadam, on the authority of Atiya Al-Awfi, on the authority of Abu Saeed, meaning

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Al-Khudri, who said: The Messenger of God, may God bless him and grant him peace, said: "Jesus, son of Mary, said: The Most Gracious is the Most Gracious of the Hereafter and the world, and the Most Merciful is the Most Merciful of the Hereafter."

These two reports have informed us of the difference between calling God, may He be glorified and exalted, by His name, which is Most Gracious, and calling Him by the name, which is Most Merciful, and the difference in the meaning of the two words, even though they differ in the meaning of that difference. One of them indicates that this is in this world, and the other indicates that it is in the hereafter.

If he said: Which of these two interpretations do you think is more correct?

It was said: We have a way out for both of them in terms of validity, so there is no basis for the statement of someone: Which of them is more deserving of validity? That is because the meaning in calling God the Most Gracious, and not the meaning in calling Him the Most Merciful, is that by calling Him the Most Gracious He is described with the generality of mercy for all of His creation, and that by calling Him the Most Merciful He is described with the specificity of mercy for some of His creation, either in all situations, or in some situations. So there is no doubt, since that is the case, that specificity in describing Him as the Most Merciful does not change from its meaning, whether that is in this world or in the Hereafter, or in both of them. If what we have said is correct, and God, the Most High, has singled out His believing servants in this worldly life with His kindness to them in terms of His granting them success in obeying Him, believing in Him and His Messengers, following His commands, and avoiding His disobedience, which He has let down those who associate partners with Him, disbelieve, oppose what He has commanded, and commit His disobedience. And with that, He, the Most High, has made what He has prepared in the Hereafter in His gardens of eternal bliss and clear success for those who believe in Him, believe in His Messengers, and act in obedience to Him, sincerely, without those who associate partners with Him and disbelieve in Him, it is clear that God has singled out the believers from His mercy in this world and the Hereafter, along with what He has bestowed upon them and the disbelievers in this world of favor and kindness to all of them in terms of the expansion of provision, the harnessing of the clouds for rain, the bringing forth of plants from the earth, the health of bodies and minds, and all the other countless blessings that believers and disbelievers share.

Our Lord, may He be glorified, is the Most Merciful to all of His creation in this world and the Hereafter, and the Most Merciful to the believers in particular in this world and the Hereafter. As for that which He bestowed upon all of them in this world of His mercy, He was the Most Merciful to them with it. What we have mentioned is in addition to its counterparts, which none of His creation can count, as He, may He be glorified, said: **And if you should count the favors of God, you could not enumerate them.** (Ibrahim 14:34,

al-Nahl 16:18). As for the Hereafter, that which He bestowed upon all of them in it of His mercy, He was the Most Merciful to them, in His equality between all of them, may He be glorified, in His justice and judgment, so He does not wrong any of them by the weight of an atom, and if there is a good deed, He multiplies it and gives from Himself a great reward, and every soul will be fully compensated for what it has earned. This is the meaning of His being universal in the Hereafter of all of them with His mercy, by which He was the Most Merciful in the Hereafter.

As for what He has given to the believers in this worldly life of His mercy, by which He was merciful to them in it, as the Most High said: **And He is to the believers Most Merciful** (al-Ahzab 33:43), then what we have described of His kindness to them in their religion, He has given it to them, not to those who have let Him down from among the disbelievers in Him. As for what He has given to them in the Hereafter, by which He was merciful to them, not to the disbelievers, then what we have described earlier of what He has prepared for them, not to others, of bliss and honor that hopes fall short of.

As for the other statement in its interpretation, it is as follows:

Abu Kuraib narrated to us, he said: Uthman bin Saeed narrated to us, he said: Bishr bin Amara narrated to us, he said: Abu Rawq narrated to us, on the authority of Ad-Dahhak, on the authority of Abdullah bin Abbas, he said: Ar-Rahman, the two verbs are from mercy, and it is from the speech of the Arabs. He said: Ar-Rahman, Ar-Raheem: the gentle and kind to whomever He loves to show mercy, and the distant and severe to whomever He loves to be harsh to. And so are all His names.

This interpretation by Ibn Abbas indicates that the One by whom our Lord is Most Gracious is the One by whom He is Most Merciful, even though His saying **Most Gracious** has a meaning that His saying **Most Merciful** does not. Because he made the meaning of **Most Gracious** to mean the Compassionate towards whomever is kind to him, and the meaning of **Most Merciful** to mean the Compassionate towards whomever is kind to him.

The statement that we narrated in the interpretation of that from the Prophet, may God bless him and grant him peace, and which we mentioned from Al-Arzami, is more similar in its interpretation than this statement that we narrated from Ibn Abbas. Even if this statement is in agreement with its meaning, in that the Most Gracious has a meaning that the Most Merciful does not, and that the Most Merciful has an interpretation other than the interpretation of the Most Gracious.

The third interpretation of this is:

Imran bin Bakkar Al-Kila'i told me: Yahya bin Saleh told us: Abu Al-Azhar Nasr bin Amr Al-Lakhmi from the people of Palestine told us: I heard Ata Al-Khurasani say: The Most Gracious was, and when the Most Gracious was abbreviated from his name, the Most

Gracious was the Most Merciful.

What Ataa intended, God willing, by saying this is that Ar-Rahman was one of the names of God that no one among His creation is called by. So when the liar Musaylimah called himself by it, which is his abbreviation of it, meaning he cut it out from His names for himself, God Almighty informed us that his name is **Ar-Rahman Ar-Raheem** in order to distinguish for His servants His name from the name of those who have been called by His names, since no one was called **Ar-Rahman Ar-Raheem** and these two names would be combined for Him, except for Him, Almighty. Rather, some of His creation are called either Ar-Raheem or Ar-Rahman. As for Ar-Rahman Ar-Raheem, they were never combined for anyone other than Him, and they are not combined for anyone other than Him. So it is as if the meaning of what Ataa said is that God Almighty distinguished, by repeating Ar-Raheem after Ar-Rahman, between His name and the name of others among His creation, whether their meanings differed or were the same.

What Ata' said about that is not corrupt in meaning. Rather, it is permissible that the Most High, may He be praised, singled Himself out by naming them both together, making them clear to His creation, so that His servants may know by mentioning them together that He is the one intended by mentioning them, not anyone else from His creation, with what is in the interpretation of each one of them of meaning that is not in the other of them.

Some fools have claimed that the Arabs did not know *Ar-Rahman* and that it was not in their language. Therefore, the polytheists said to the Prophet, may God bless him and grant him peace: **And Ar-Rahman is not! Shall we prostrate to that which you command us?** (al-Furqan 25:60) in denial of this name. As if it was impossible for him that the polytheists would deny what they knew to be true, or: no, and as if he did not recite from the Book of God the words of God: **Those to whom We gave the Scripture know him** meaning Muhammad **as they know their own sons** (al-Baqarah 2:146), and yet they were disbelievers in him and deniers of his prophethood! From this it is known that they were denying the truth of what had been proven true to them and their knowledge of it had become firmly established. And some of the ignorant pre-Islamic people recited:

Didn't that girl hit her hybrid? Didn't the Most Gracious, my Lord, punish her right hand?

Salamah bin Jandal Al-Saadi said:

You hastened against us, we hastened against you. And what the Most Gracious wills, He binds and releases.

Some of those whose knowledge of the interpretation of the people of interpretation is weak, and whose narration of the sayings of the predecessors of the people of interpretation is few, have also claimed that **the Most Gracious** is a metaphor for: the One with mercy, and **the Most Merciful** is a metaphor for: the Merciful. Then he said: They may estimate the two expressions from one expression but the meaning is one, and that is due to the breadth of speech in their

view. He said: They have done the same and said: two regretful ones and a companion, then he cited as evidence the verse of Burj bin Mashair al-Ta'i:

And two regrets, the cup becomes sweeter, I was given to drink while the stars had sunk

He cited similar verses in Al-Nadim and Al-Nadman, and differentiated between the meaning of Ar-Rahman and Ar-Raheem in interpretation, as he said: Ar-Rahman is the possessor of mercy, and Ar-Raheem is the Merciful, even though he left out explaining the interpretation of their meanings, despite their correctness. Then he gave an example of that with the two words having one meaning, so he returned to what he had made with two meanings, and made it an example of what has one meaning with different words.

There is no doubt that the One with Mercy is the One who has been proven to have mercy, and it is true that it is an attribute of His, and that the Merciful is the One described as having mercy, or having shown mercy and that this has ended from Him, or is in Him. There is no indication in it then that mercy is an attribute of His, like the indication that it is an attribute of His, if He is described as the One with Mercy. So where is the meaning of **the Most Gracious, the Most Merciful** according to its interpretation, from the meaning of the two words that come estimated from one word with different words and the same meanings? But if the statement is not based on a reliable origin, then its defect is clearly evident.

And if someone were to say to us: Why did He place the name of God, which is *God*, before His name, which is **the Most Gracious**, and His name, which is **the Most Gracious**, before His name, which is **the Most Merciful**?

It was said: Because it is the custom of the Arabs, when they want to report on someone being reported, to present his name, then follow it with his attributes and descriptions. This is what is required in the ruling: that the name be presented before his description and description, so that the listener knows the information, from whom the information is being reported. If that is the case and God, the Most High, has names that He has forbidden His creation to call themselves by, and He has reserved them for Himself and not for them, such as *God*, "the Most Gracious," **the Most Merciful**, and **the Creator**, and names that He has permitted them to call each other by, such as: the Most Merciful, the All-Hearing, the All-Seeing, the Most Generous, and similar names, it is required to present His names that are specific to Him and not to all of His creation, so that the listener knows who is being praised and glorified, then follow that with His names that others have been called by, after the addressee or listener knows who is being praised and what follows from that of meanings. So God, the Most High, began with His name, which is *God*, because divinity does not belong to anyone other than Him, the Most High, in any way, neither in terms of being called by it, nor in terms of meaning. This is because we have explained that the meaning of *God*- may He be exalted - is the meaning of the worshipped, and there is no worshipped other than Him, may He be glorified and exalted, and that naming oneself with it has been forbidden by God -

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may He be glorified and exalted - even if the one who names himself with it intends what the one who names himself with it intends, namely, *Saeed* when he is miserable, and *Hassan* when he is ugly.

First, you see that God, the Most High, said in more than one verse in His Book: **Is there a god with God?** and the one who acknowledges Him was arrogant about that. And the Most High said about Himself specifically regarding God and the Most Merciful: "Say, 'Call upon God or call upon the Most Merciful. Whichever you call upon, He has the best names.'" (Al-Isra': 110). Then He repeated His name, which is **the Most Merciful**, since He had also forbidden His creation from calling Himself by it, even though there were some among His creation who might deserve to be called by some of its meanings. This is because it is permissible to describe many of those who are less than God among His creation with some of the attributes of mercy. And it is not permissible for anyone other than Him to deserve some of the divinity. Therefore, the Most Merciful came second to His name, which is *God*. As for His name, which is **the Most Merciful**, we mentioned that it is permissible to describe others with it. Mercy is one of His attributes, the Most High, so since the matter was as we described, it was in the place of the attributes of the names that are subordinate to them, after the names preceded them. This is the reason for presenting the name of God, which is *God*, before His name, which is **the Most Gracious**, and His name, which is **the Most Gracious**, before His name, which is **the Most Merciful**.

Al-Hasan al-Basri used to say about *Al-Rahman* as we said, that it is one of the names of God that He forbade His servants from naming themselves with.

Muhammad bin Bashir told us: Hammad bin Mas'adah told us, on the authority of Awf, on the authority of Al-Hasan, who said: **The Most Gracious** is a forbidden name.

Although the consensus of the nation prohibits all people from naming themselves with this name, there is no need to cite as evidence the validity of what we said in this regard the words of Al-Hasan and others.

Tafsir al-Qurtubi

Praise be to God, Who initiates praise of Himself before any praiser praises Him. I bear witness that there is no god but God alone, without partner, the Lord, the Eternal, the One, the Living, the Self-Sustaining, Who does not die, the Possessor of majesty and honor, and the Great Gifts, the Speaker of the Qur'an, the Creator of mankind, the One who bestowed faith upon him, and the One who sent His Messenger with the explanation, Muhammad, may God bless him and grant him peace. What has not changed for mankind, and what has been new has not changed. He sent him with His clear Book, the difference between doubt and certainty, which the eloquent are unable to oppose, the wise are blamed for contradicting, and the articulate are silenced by its

similarity, so that they cannot produce anything like it, even if they were to support each other. He made his examples as lessons for those who ponder them, and his commands as guidance for those who seek insight into them. He explained in it the obligations of the rulings, and differentiated between what is majestic and what is forbidden, and repeated in it sermons and stories for understanding, and gave examples in it, and narrated in it the unseen report, so God the Almighty said: **We have neglected nothing in the Book**. He addressed the guardians with it so they understood, and He explained to them in it His intention so they knew. So the Qur'an recited it as a whole, the hidden secret of God, and His stored knowledge preserved it, and the successors of His prophets and trustees, and they are His people, His chosen ones, His best and His chosen ones. "The Messenger of God, may God bless him and grant him peace, said: God has people from among us. They said: O Messenger of God, who are they? He said: They are the people of the Qur'an, the people of God and His chosen ones." Narrated by Ibn Majah in his Sunan, and Abu Bakr al-Bazzar in his Musnad. So who is more deserving than the one who has learned the Book of God to be deterred by its prohibitions, and to remember what has been explained to him in it, and to fear God and be wary of Him, and to be aware of Him and be shy before Him. Indeed, he has carried the burdens of the Messengers, and he has become a witness on the Day of Resurrection against those of the religions who opposed him. God the Almighty said: **And thus We have made you a just community that you will be witnesses over mankind**. Indeed, the argument against those who knew it but neglected it is more emphatic than it is against those who fell short of it and were ignorant of it. And whoever was given the knowledge of the Qur'an but did not benefit from it, and was warned by its prohibitions but did not refrain, and committed ugly sins and shameful crimes, the Qur'an will be an argument against him and an opponent in his presence. "The Messenger of God, may God bless him and grant him peace, said: 'The Qur'an is an argument for you or against you.'" Narrated by Muslim. So it is obligatory upon whoever God has chosen to memorize His Book to recite it as it should be recited, ponder the truths of its expressions, understand its wonders, and discern its strangeness. God the Almighty said: **This is a blessed Book which We have revealed to you, [O Muhammad], that they may ponder its verses**. And God the Almighty said: **Do they not then reflect upon the Qur'an, or are there locks upon their hearts?** May God make us among those who take care of it as it should be taken care of, who contemplate it as it should be contemplated, who uphold its justice, who fulfill its conditions, and who do not seek guidance in anything other than it. May He guide us to its clear signs and its decisive and dazzling rulings, and gather for us through it the best of this world and the hereafter, for it is the people of piety and forgiveness. Then He entrusted to His Messenger the clarification of what was ambiguous in it, the interpretation of what was ambiguous in it, and the verification of what was possible in it, so that with the delivery of the message, he would have the appearance of being special to it and the status of

being entrusted to it. God the Most High said, **And We have sent down to you the message that you may make clear to the people what was sent down to them.** Then He entrusted to the scholars after the Messenger of God, may God bless him and grant him peace, the deduction of what he pointed out to the meanings of and indicated to its principles so that they may reach, through their own independent reasoning, the knowledge of what is intended, and thus be distinguished from others, and compete for the reward of their independent reasoning. God the Most High said, **God will raise those who have believed among you and those who were given knowledge, by degrees.** So the Book became the origin and the Sunnah became its clarification, and the scholars' deduction of it became clarification and explanation. So praise be to God who made our chests the vessels of His Book, and our ears the sources of the Sunnah of His Prophet, and our concerns devoted to learning them and searching for their meanings and their wonders, seeking thereby the pleasure of the Lord of the Worlds, and progressing through it to the knowledge of the religion and faith.

Since the Book of God is the guarantor of all the sciences of the Shariah, which is independent of the Sunnah and the obligation, and was revealed by the Trustworthy of Names to the Trustworthy of the Earth, I saw that I should occupy myself with it for the rest of my life, and exhaust my wealth in it, by writing a brief commentary on it, which includes points of interpretation and languages, grammar and readings, and a response to the people of deviation and misguidance, and many hadiths that bear witness to what we mention of the rulings and the revelation of the verses, gathering their meanings, and clarifying what is unclear from them, with the sayings of the predecessors and those who followed them from the successors. I taught it as a reminder for myself, and a reserve for my grave day, and a righteous deed after my death. God the Most High said: **On that Day man will be informed of what he sent forth and left behind.** And God the Most High said: **A soul will know what it sent forth and left behind.** And the Messenger of God, may God bless him and grant him peace, said: "When a person dies, his deeds come to an end except for three: ongoing charity, beneficial knowledge, or a righteous child who prays for him."

My condition in this book is to attribute the statements to their speakers, and the hadiths to their authors. It is said: It is a blessing of knowledge that a statement is attributed to its speaker. The hadith often comes in books of jurisprudence and interpretation in an ambiguous manner, and no one knows who narrated it except those who have read the books of hadith. Thus, the one who has no experience with that remains confused, not knowing the correct from the weak. Knowing that is a great science, so it is not acceptable from him to use it as evidence or to use it as evidence until he attributes it to those who narrated it from the eminent imams and the famous trustworthy scholars of Islam. We will point out some of that in this book, and God is the guide to what is right. I have ignored many stories of that, such as explaining the verses of the rulings, with questions that reveal their meaning and guide the student to their requirements. So I have included in every verse that includes a ruling or two or

more, questions in which we explain what it contains of reasons for revelation, strange interpretation and ruling. If it does not include a ruling, I mention what it contains of interpretation and explanation, and so on until the end of the book.

I named it **The Compendium of the Rulings of the Qur'an, and the Explanatory of What It Contains of the Sunnah and the Verses of the Criterion**, may God make it sincere for His sake, and may He benefit me, my parents, and whoever He wants through it, by His grace, for He is the Hearer of supplications, the Near, the Responsive, Amen.

First: It is recommended for the reciter of the Qur'an to say after completing the Fatiha, after a pause on the letter *nun* and **wa la dhaaleen: Ameen**, to distinguish what is Qur'an from what is not Qur'an.

Second: It is established in the mothers from the hadith of Abu Hurairah, "The Messenger of God, may God bless him and grant him peace, said: 'When the imam says 'Amen', then say 'Amen', for whoever says 'Amen' in conjunction with the angels' will have his previous sins forgiven.'" Our scholars, may God have mercy on them, said: So forgiveness of sins is based on four steps included in this hadith: The first: the imam saying 'Amen', the second: the one behind him saying 'Amen', the third: the angels saying 'Amen', and the fourth: the agreement of the 'Amen'. So it was said about the response, and it was said about the time, and it was said about the description of the sincerity of the supplication, because he, peace be upon him, said:

Call upon God while you are certain of the answer, and know that God does not answer the supplication of a heedless, distracted heart.

Third: Abu Dawud narrated on the authority of Abu Musabih al-Muqra'i who said: We used to sit with Abu Zuhair al-Numayri, who was one of the Companions, and he would narrate the best hadiths. If one of us supplicated, he would say: **Conclude it with 'Ameen,' for 'Ameen' is like a stamp on a page.** Abu Zuhair said: "Shall I not tell you about that? We went out with the Messenger of God (blessings and peace of God be upon him) one night, and we came upon a man who was insistent in asking, so the Prophet (blessings and peace of God be upon him) stopped and listened to him. The Prophet (blessings and peace of God be upon him) said: 'It is obligatory if he concludes.' A man from the people said to him: 'With what does he conclude?' He said: 'Ameen,' for if he concludes with 'Ameen,' then he has made it obligatory. So the man who had asked the Prophet (blessings and peace of God be upon him) left, and the man came to him and said: 'Conclude, so-and-so, and be glad.'" Ibn Abd al-Barr said: Abu Zuhair al-Numayri's name is Yahya ibn Nufayr. He narrated on the authority of the Prophet (blessings and peace of God be upon him):

Do not kill the locusts, for they are the greatest soldiers of God. Wahb ibn Munabbih said: *Amen* is four letters. God creates an angel from each letter who says: **O God, forgive everyone who says Amen.** And in the hadith:

Gabriel taught me, *Ameen*, when I finished the opening

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chapter of the Book, and he said, **It is like a seal on the Book.** In another hadith:

Amen is the seal of the Lord of the Worlds. Al-Harawi said: Abu Bakr said: Its meaning is that it is God's seal on His servants, because He repels plagues and calamities from them. So it was the seal of the Book that protects it and prevents it from being corrupted and what is in it from being revealed. In another hadith:

Amen is a degree in Paradise. Abu Bakr said: It means that it is a letter by which the one who says it gains a degree in Paradise.

Fourth: The meaning of Amen according to most scholars is: O God, answer us. It is used in place of supplication. Some people said that it is one of the names of God. It was narrated on the authority of Ja'far ibn Muhammad, Mujahid, and Hilal ibn Yasaaf. It was narrated by Ibn Abbas on the authority of the Prophet, may God bless him and grant him peace, but it is not authentic. Ibn al-Arabi said: It was said that the meaning of Amen is: So be it. Al-Jawhari said: Al-Kalbi narrated on the authority of Abu Salih, "On the authority of Ibn Abbas, who said: I asked the Messenger of God, may God bless him and grant him peace, what is the meaning of Amen? He said: O Lord, do so." Muqatil said: It is a strength for supplication and a bringing down of blessings. Al-Tirmidhi said: Its meaning is: Do not disappoint our hope.

Fifth: There are two pronunciations for *Amin*: the long vowel is in the form of **Fa'il Kayaseen** and the short vowel is in the form of *Yameen*. The poet said about the long vowel:

Oh God, never take away her love from me. May God have mercy on the servant who says Amen.

Another said:

Amen, amen, I will not be satisfied with one until I give her two thousand amen

Another said in the palace:

He distanced himself from me, so when I asked him, *Amen*, God increased the distance between us.

The emphasis on the meem is wrong, Al-Jawhari said. It has been narrated from Al-Hasan and Jaafar Al-Sadiq to emphasize it, and it is the saying of Al-Hussein bin Al-Fadl, from *am* if he intends, meaning we are intending towards you, and from it is his saying **nor am I safe from the Sacred House**. Abu Nasr Abdul Rahim bin Abdul Karim Al-Qushayri narrated it. Al-Jawhari said: It is built on the fatha like *ayn* and *kayfah* because of the meeting of two quiescent letters. And you say from it: **Aman so-and-so is safe** *amman*.

Sixth: The scholars differed as to whether the imam should say it or whether he should recite it aloud. Al-Shafi'i and Malik, in the narration of the Medinans, held this view. The Kufians and some of the Medinans said: Do not recite it aloud. This is the view of al-Tabari, and Ibn Habib, one of our scholars, said the same. Ibn Bakir said: He has a choice. Ibn al-Qasim narrated from Malik that the imam does not say amen, but rather those behind him say it. This is the view of Ibn

al-Qasim and the Egyptians among the companions of Malik. Their proof is the hadith of Abu Musa al-Ash'ari:

The Messenger of God, may God bless him and grant him peace, addressed us and explained to us our Sunnah and taught us our prayer. He said: When you pray, straighten your rows, then let one of you lead you in prayer. When he says the takbir, say the takbir, and when he says, **Not those who have incurred wrath, nor those who have gone astray**, say amen, and God will answer you. He mentioned the hadith, narrated by Muslim.

And similar to it is the hadith of Sami on the authority of Abu Hurairah:

Malik narrated it. The first is authentic, based on the hadith of Wa'il ibn Hujr, who said: "When the Messenger of God, may God bless him and grant him peace, recited 'nor of those who go astray,' he would say: 'Ameen', raising his voice." Narrated by Abu Dawud and al-Daraqutni, and he added: Abu Bakr said: This is a Sunnah that was unique to the people of Kufa. This is authentic, as is the one after it. Al-Bukhari entitled the chapter on the imam saying 'Ameen' out loud.

Ata' said: "Amen is a supplication. Amen was said by Ibn al-Zubayr and those behind him, until the mosque became abuzz." Al-Tirmidhi said: "More than one of the scholars from the companions of the Prophet, may God bless him and grant him peace, and those who came after them say the same. They see that a man should raise his voice in the amen and not lower it. Al-Shafi'i, Ahmad, and Ishaq say the same. In Al-Muwatta' and the two Sahihs, Ibn Shihab said:

The Messenger of God, may God bless him and grant him peace, used to say Amen. In Sunan Ibn Majah, on the authority of Abu Hurairah:

He said: The people left out Aameen, and when the Messenger of God (may God's prayers and peace be upon him) said: **Not of those who incur wrath nor of those who go astray**, he would say Aameen until the people in the first row heard it and the mosque would shake with it. As for the hadith of Abu Musa and Sami, their meaning is to identify the place where Aameen is said, which is when the imam says **nor of those who go astray**, so that their words are together, and they do not precede him by saying Aameen, for what we have mentioned, and God knows best. And because of his saying (peace be upon him):

"If the imam says 'Amen', then say 'Amen'." Ibn Nafi' said in the book of Ibn al-Harith: The follower should not say it unless he hears the imam say 'nor those who go astray'. If he is far away and cannot hear him, then he should not say it. Ibn Abdus said: He should carefully read the entire length of the recitation and say 'Amen'.

Seventh: The companions of Abu Hanifa said: Saying *Ameen* quietly is better than saying it aloud, because it is a supplication, and God Almighty said: **Call upon your Lord humbly and secretly**. They said: The evidence for this is what was narrated in the interpretation of God Almighty's saying: **Your**

supplication has been answered. He said: Moses was supplicating and Aaron was saying *Ameen*, so God called them supplicants.

The answer is that concealing the supplication is better because of the hypocrisy it involves. As for what is related to congregational prayer, witnessing it is an outward manifestation of a clear symbol and a manifestation of a right that the servants are encouraged to manifest. The imam has encouraged the public recitation of the Fatiha, which includes the supplication and the amen at the end of it. So if the supplication is one in which it is recommended to recite it aloud, then the amen to the supplication is subordinate to it and takes its place, and this is clear.

Eighth: The word *Amen* was not used before us except for Moses and Aaron, peace be upon them. Al-Tirmidhi Al-Hakim mentioned in Nawader Al-Usul: Abdul-Warith bin Abdul-Samad told us, he said: My father told us, he said: Zurbi, the muezzin of the mosque of Hisham bin Hassan told us, he said: Anas bin Malik told us: "The Messenger of God, may God bless him and grant him peace, said: God has given my nation three things that He has not given to anyone before them: peace, which is the greeting of the people of Paradise, the rows of angels, and Amen, except for what was from Moses and Aaron." Abu Abdullah said: Its meaning is that Moses called down a curse on Pharaoh, and Aaron said *Amen*, so God, the Blessed and Exalted, said when He mentioned Moses' supplication in His revelation, **Your supplication has been answered**, and He did not mention Aaron's statement. Moses said, **Our Lord**, so Aaron said *Amen*, so He called him a supplicant in His revelation, since He made that a supplication from him. It has been said that Amen is specific to this nation, because it was narrated that the Prophet, may God bless him and grant him peace, said: "The Jews have never envied you for anything as much as they have envied you for peace and security." Narrated by Ibn Majah from the hadith of Hammad ibn Salamah from Suhayl ibn Abi Salih from his father from Aisha that the Prophet, may God bless him and grant him peace, said..., the hadith. It was also narrated from the hadith of Ibn Abbas from the Prophet, may God bless him and grant him peace, who said: **The Jews have never envied you for anything as much as they have envied you for Amen, so say Amen often.** Our scholars, may God have mercy on them, said: We envied the People of the Book because the beginning of it is praise and thanks to God, then submission and humility to Him, then a supplication for us to be guided to the straight path, then a supplication against them along with our saying Amen.

Tafsir Ibn Kathir

In the name of God, the Most Gracious, the Most Merciful

Fath al-Qadir

In the name of God, the Most Gracious, the Most Merciful

The original meaning of Al-Fatihah is the first thing that is intended to be started with, then it was applied to the first of everything like speech, and the taa is for the

transfer from descriptive to nominative, so this surah was called the Opening of the Book because it was started with, as it is the first thing that a writer writes from the Mushaf, and the first thing that the reciter recites from the Noble Book, even if it is not the first thing that was revealed from the Qur'an. This noble surah became famous by this name during the days of the Prophet. It was said that it was Meccan, and it was said that it was Medinan.

Al-Wahidi narrated in Asbab Al-Nuzul and Al-Tha'labi in his Tafsir on the authority of Ali, may God be pleased with him, who said: The Opening of the Book was revealed in Mecca from a treasure beneath the Throne. Ibn Abi Shaybah narrated in Al-Musannaf, Abu Nu'aym and Al-Bayhaqi, both of them in Dalā'il Al-Nubuwwah, and Al-Tha'labi and Al-Wahidi narrated from the hadith of Umar ibn Shurahbil that when the Messenger of God, may God bless him and grant him peace, complained to Khadijah about what he was experiencing at the beginning of the revelation, she went with him to Waraqa and told him. He said to him: When I am alone, I hear a call behind me: O Muhammad, O Muhammad, O Muhammad. So I run away on the ground. He said: Do not do that. When he comes to you, stay still until you hear what he says, then come back to me and tell me. When he was alone, he called him: O Muhammad, say: In the name of God, the Most Gracious, the Most Merciful, until he reached: And do not go astray. The hadith. Abu Nu'aym narrated in Al-Dala'il on the authority of a man from Banu Salamah who said: When the young men of Banu Salamah and the sons of Amr ibn Al-Jamuh embraced Islam, the wife of Amr said to him: Would you like to hear from your father what was narrated from him? So he asked him and he recited to him: Praise be to God, Lord of the Worlds. This was before the migration. Abu Bakr bin Al-Anbari narrated in Al-Musahib on the authority of Ubadah who said: The Opening of the Book was revealed in Mecca. This is the sum of what was used as evidence by those who said that it was revealed in Mecca.

Those who said that it was revealed in Medina cited what was included by Ibn Abi Shaybah in Al-Musannaf, Abu Saeed bin Al-A'rabi in his Mu'jam, and Al-Tabarani in Al-Awsat on the authority of Mujahid bin Abi Hurairah: **Satan cried out when the Opening of the Book was revealed**, and it was revealed in Medina.

Ibn Abi Shaybah in Al-Musannaf, Abd bin Hamid, Ibn Al-Mundhir, Abu Naim in Al-Hilya and others narrated through various chains of transmission on the authority of Mujahid who said: The Opening of the Book was revealed in Medina. It was said that it was revealed twice, once in Mecca and once in Medina, combining these narrations.

It is called: Umm al-Kitab. Al-Bukhari said at the beginning of the interpretation: It is called Umm al-Kitab because it is written in the copies of the Qur'an and is recited in prayer. Ibn al-Durais narrated in Fadhail al-Quran on the authority of Ayoub on the authority of Muhammad ibn Sirin that he hated to say Umm al-Kitab and said: God the Almighty said: **And with Him is the Mother of the Book**, but he would say Fatihah al-Kitab. It is called al-Fatihah because it is used to begin the recitation, and the companions used

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to begin writing the Imam's Qur'an with it. Ibn Kathir said in his interpretation: It is correct to call it al-Sab' al-Mathani. They said: Because it is repeated in prayer and is recited in every rak'ah, Ahmad narrated from the hadith of Abu Hurayrah from the Prophet, may God bless him and grant him peace, who said about Umm al-Quran: **It is the Mother of the Qur'an, it is the Seven Mathani, and it is the Great Qur'an.** Ibn Jarir narrated in his interpretation on the authority of Abu Hurayrah from the Messenger of God, may God bless him and grant him peace, who said: **It is the Mother of the Qur'an, it is the Opening of the Book, and it is the Seven Mathani.** Ibn Mardawayh narrated something similar in his interpretation and al-Darqutni narrated from his hadith, and he said: All of them are trustworthy. Al-Bayhaqi narrated on the authority of Ali, Ibn Abbas, and Abu Hurairah that they interpreted the Almighty's saying: **seven oft-repeated verses** as meaning Al-Fatihah.

Among its names, as narrated in Al-Kashaf, are Surat Al-Kanz, Al-Wafiyah, Surat Al-Hamd, and Surat Al-Salat. Al-Tha'labi narrated that Sufyan ibn 'Uyaynah used to call the Opening of the Book Al-Waqiyah. Al-Tha'labi also narrated on the authority of 'Abdullah ibn Yahya ibn Abi Katheer that someone asked him about reciting Al-Fatihah behind the Imam, so he said: Are you asking about Al-Kafiyah? The questioner said: What is Al-Kafiyah?! He said: Al-Fatihah. Don't you know that it is sufficient for anything else, but nothing else is sufficient for it? He also narrated on the authority of Al-Sha'bi that a man complained to him of pain in his side, so he said: Recite the foundations of the Qur'an. He said: What is the foundation of the Qur'an? He said: The Opening of the Book. Al-Bayhaqi narrated in Al-Shu'ab on the authority of Anas on the authority of the Prophet, may God bless him and grant him peace, who said: "Indeed, God has given me, among the blessings He has bestowed upon me, the Opening of the Book, and said: It is from the treasures of My Throne." Ishaq ibn Rahawayh narrated in his Musnad on the authority of 'Ali something similar with a chain of transmission traceable to the Prophet, may God bless him and grant him peace. Al-Daraqutni mentioned twelve names for Al-Fatihah, which are seven verses, without dispute, as narrated by Ibn Katheer in his Tafseer. Al-Qurtubi said: The Ummah agreed that the Opening of the Book consists of seven verses, except for what was narrated from Husayn al-Ja'fi that it consists of six, which is anomalous. Otherwise, what was narrated from Amr ibn Ubayd that he made **You alone we worship** a verse, so according to him it is eight, which is anomalous. They only differed regarding the Basmalah, as will come, God willing. Abd ibn Humayd, Muhammad ibn Nasr in the Book of Prayer, and Ibn al-Anbari in Al-Masahif narrated on the authority of Muhammad ibn Sirin that Ubayy ibn Ka'b and Uthman ibn Affan used to write the Opening of the Book and the two Mu'awwidhat, but Ibn Mas'ud did not write any of them. Abd ibn Humayd narrated on the authority of Ibrahim, who said: Abdullah ibn Mas'ud did not write the Opening of the Book in the Mushaf, and he said: If I had written it, I would have written it at the beginning of everything.

There are hadiths about the merits of this surah,

including what was narrated by Al-Bukhari, Ahmad, Abu Dawud and Al-Nasa'i from the hadith of Abu Sa'id bin Al-Mu'alla, "The Messenger of God, may God bless him and grant him peace, said to him: 'I will teach you the greatest surah in the Qur'an before you leave the mosque.' He said: 'So he took my hand, and when he wanted to leave the mosque, I said: 'O Messenger of God, did you say that I would teach you the greatest surah in the Qur'an?' He said: 'Ya-Sin 36: "Al-Hamdu Lillah Rabb Al-'Alamin" is the seven oft-repeated verses and the great Qur'an that I have been given.' Ahmad and Al-Tirmidhi narrated, and authenticated it, from the hadith of Ubayy bin Ka'b that the Prophet, may God bless him and grant him peace, said to him: 'Would you like me to teach you a surah the like of which has not been revealed in the Torah, the Gospel, the Psalms or the Criterion?' Then he told him that it was Al-Fatihah.' Al-Nasa'i narrated it, and Ahmad narrated in Al-Musnad from the hadith of Abdullah bin Jabir, "The Messenger of God, may God bless him and grant him peace, said to him: 'Shall I not tell you about the best surah in the Qur'an?' I said: 'Yes, O Messenger of God.' He said: 'Recite Al-Hamdu Lillah Rabb Al-'Alamin until you complete it.'" In its chain of transmission is Ibn Aqil, who was cited as evidence by the great imams, and the rest of its men are trustworthy. This Abdullah ibn Jabir is Al-Abdi as Ibn Al-Jawzi said, and it was said: Al-Ansari Al-Bayadhi as Ibn Asakir said. In the two Sahih and others, on the authority of Abu Saeed, "The Prophet, may God bless him and grant him peace, said when they told him that a man had recited Surat Al-Fatihah over Sulaym: 'And he did not know that it was a ruqyah.'" The hadith. Muslim included in his Sahih, and al-Nasa'i included in his Sunan, on the authority of Ibn Abbas, who said: "While the Messenger of God, may God bless him and grant him peace, was with Gabriel, he heard a creaking sound above him. Gabriel raised his eyes to the sky and said: 'This is a door that has been opened in the sky that has never been opened before.' Then an angel came down from it and came to the Prophet, may God bless him and grant him peace, and said: 'Receive good tidings of two lights that have been given to you that no prophet before you was given: the Opening of the Book and the last verses of Surat al-Baqarah. You will not recite a letter from them without being given it.'" Muslim, al-Nasa'i, and al-Tirmidhi included in their Sahih form, on the authority of Abu Hurayrah, who said: **Whoever prays a prayer in which he does not recite the Mother of the Qur'an, it is deficient three times and incomplete.** Al-Bazzar narrated in his Musnad with a weak chain of transmission on the authority of Anas who said: The Messenger of God, may God bless him and grant him peace, said: **When you lie on your side on the bed and recite the Opening of the Book, 'Say, He is God, the One,' then you are safe from everything except death.** Al-Tabarani narrated in Al-Awsat with a weak chain of transmission on the authority of Abu Zaid, who was a companion, who said: "I was with the Prophet, may God bless him and grant him peace, in one of the streets of Madinah, and he heard a man praying at night and reciting the Opening of the Book. The Prophet, may God bless him and grant him peace, stood up and listened until he finished it, then he said:

There is nothing like it in the Qur'an." Sa'id ibn Mansur narrated in his Sunan and Al-Bayhaqi in Shu'ab Al-Iman on the authority of Abu Sa'id Al-Khudri that the Messenger of God, may God bless him and grant him peace, said: **The Opening of the Book is a cure for every illness.** Abu Al-Shaykh narrated something similar from his hadith, and the hadith of Abu Hurayrah with a chain of transmission traceable back to the Prophet, may God bless him and grant him peace. Al-Darimi and Al-Bayhaqi narrated in Shu'ab Al-Iman with a chain of transmission whose men are trustworthy on the authority of Abd Al-Malik ibn Umair who said: The Messenger of God, may God bless him and grant him peace, said regarding the Opening of the Book: **It is a cure for every illness.** Ahmad, Abu Dawud, An-Nasa'i, Ibn As-Sunni in 'Amal Al-Yawm Wa Al-Laylah, Ibn Jarir and Al-Hakim narrated, and authenticated it, on the authority of Kharijah ibn As-Salt At-Tamimi, on the authority of his uncle, "He came to the Messenger of God, may God bless him and grant him peace, and then returned from him. He passed by some people and with them was a madman bound in iron. His family said: 'Do you have anything to treat this man? Your companion has come with something good.' He said: 'So I recited the Opening of the Book to him for three days, twice each day, in the morning and evening. I would collect my saliva and then spit, and he was cured. He gave me one hundred sheep. I came to the Prophet, may God bless him and grant him peace, and mentioned that to him. He said: 'Eat, for whoever eats a false incantation has eaten a true incantation.'" Al-Faryani narrated in his Tafsir on the authority of Ibn Abbas, who said: **The Opening of the Book is a third of the Qur'an.** Al-Tabarani narrated in Al-Awsat with a weak chain of transmission on the authority of Ibn Abbas who said: The Messenger of God, may God bless him and grant him peace, said: **Whoever recites the Mother of the Qur'an, 'Say, He is God, the One,' it is as if he recited a third of the Qur'an.** Abd bin Hamid narrated in his Musnad with a weak chain of transmission on the authority of Ibn Abbas who traced it back to the Prophet, may God bless him and grant him peace: **The Opening of the Book is equal to two-thirds of the Qur'an.** Al-Hakim narrated and authenticated it, Abu Dharr Al-Harawi in his Fadhill, and Al-Bayhaqi in Al-Shu'ab on the authority of Anas who said: "The Prophet, may God bless him and grant him peace, was on a journey, and he stopped and a man from his companions walked beside him. The Prophet, may God bless him and grant him peace, turned to him and said: Shall I not tell you of the best of the Qur'an? So he recited to him, 'Praise be to God, Lord of the Worlds.'" Abu Nu'aym and Al-Daylami narrated on the authority of Abu Al-Darda' who said: The Messenger of God, may God bless him and grant him peace, said: "The Opening of the Book is sufficient for what nothing else of the Qur'an is sufficient for. If the Opening of the Book were placed on one side of the scale and the Qur'an were placed on the other side, the Opening of the Book would be superior to the Qur'an seven times." Abu Ubaid narrated in his Fadhill on the authority of Al-Hasan, without a chain of transmission, that he said: The Messenger of God, may God bless him and grant him peace, said: **Whoever recites the Opening of the Book, it is as if he has recited the Torah, the Gospel, the Psalms, and the Criterion.**

1- In the name of God, the Most Gracious, the Most Merciful

Scholars differed as to whether it is an independent verse at the beginning of each surah, written at the beginning of it, or is it part of a verse from the beginning of each surah, or is it like that in Al-Fatihah only and not in the others, or is it not a verse in all of them but was written for separation? The opinions and their evidence are explained in detail in the discussion on that. They agreed that it is part of a verse in Surat An-Naml. The reciters of Makkah and Kufa were certain that it is a verse from Al-Fatihah and from every surah. The reciters of Madinah, Basrah and Ash-Sham disagreed with them and did not consider it a verse from Al-Fatihah or from any other surah. They said: It was written for separation and to seek blessing. Abu Dawud narrated with a saheeh chain of narration on the authority of Ibn Abbas that the Messenger of God (blessings and peace of God be upon him) did not know the separation of a surah until the words **In the name of God, the Most Gracious, the Most Merciful** were revealed to him. Al-Hakim narrated it in Al-Mustadrak. Ibn Khuzaymah included in his Sahih on the authority of Umm Salamah that "the Messenger of God, may God bless him and grant him peace, recited the Basmalah at the beginning of Al-Fatihah in prayer and other verses." In its chain of transmission is Amr ibn Harun Al-Balkhi, who is weak. Al-Darqutni narrated something similar, with a chain of transmission traceable back to the Prophet, on the authority of Abu Hurayrah.

Just as there was disagreement about proving it, there was disagreement about saying it aloud in prayer. An-Nasa'i in his Sunan, Ibn Khuzaymah and Ibn Hibban in their Sahih, and Al-Hakim in Al-Mustadrak narrated on the authority of Abu Hurayrah, "He prayed and recited the Basmalah aloud in his recitation, and after he finished he said: 'My prayer is the most similar among you to that of the Messenger of God, may God bless him and grant him peace.'" Ad-Daraqutni, Al-Khatib, Al-Bayhaqi, and others authenticated it. Abu Dawud and At-Tirmidhi narrated on the authority of Ibn Abbas, "The Messenger of God, may God bless him and grant him peace, used to begin the prayer with 'In the name of God, the Most Gracious, the Most Merciful.'" At-Tirmidhi said: Its chain of transmission is not that sound. Al-Hakim narrated it in Al-Mustadrak on the authority of Ibn Abbas with the wording: "The Messenger of God, may God bless him and grant him peace, used to recite 'In the name of God, the Most Gracious, the Most Merciful.'" Then he said: **Its chain of transmission is sound.** Al-Bukhari narrated in his Sahih on the authority of Anas that he was asked about the recitation of the Messenger of God, may God bless him and grant him peace, and he said: His recitation was prolonged, then he recited 'In the name of God, the Most Gracious, the Most Merciful,' lengthening the 'In the name of God,' lengthening the 'Rahman,' and lengthening the 'Raheem.'" Ahmad included in Al-Musnad, Abu Dawud included in Al-Sunan, Ibn Khuzaymah included in his Sahih, and Al-Hakim included in his Mustadrak on the authority of Umm Salamah that she said: "The Messenger of God, may God bless him and grant him peace, would interrupt his recitation of 'In the name of God, the Most Gracious, the Most Merciful,' 'Praise be to God, Lord of

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the worlds, the Most Gracious, the Most Merciful, Master of the Day of Judgment.” Al-Darqutni said: Its chain of transmission is authentic.

Those who said that the Basmalah should not be recited aloud in prayer cited what is in Sahih Muslim on the authority of Aisha who said: “The Messenger of God (blessings and peace of God be upon him) used to begin the prayer with the Takbir and the recitation ‘Al-Hamdulillah Rabb al-‘Alamin’ **Praise be to God, Lord of the Worlds.**” In the two Sahihs on the authority of Anas who said: “I prayed behind the Prophet (blessings and peace of God be upon him), Abu Bakr, ‘Umar and ‘Uthman, and they used to begin with ‘Al-Hamdulillah Rabb al-‘Alamin’ **Praise be to God, Lord of the Worlds.**” Muslim also said: **They do not mention ‘In the name of God, the Most Gracious, the Most Merciful’ at the beginning of the recitation or at the end.** The scholars of Sunan narrated something similar on the authority of ‘Abdullah ibn Mughaffal. This is what the four caliphs and a group of the companions agreed upon. Although the hadiths of omitting it are more authentic, affirmation is more likely since it is derived from a sahih chain of transmission, so taking it is more appropriate, especially since the interpretation of omitting it is possible. This requires affirmation of the intrinsic proof, meaning that it is part of the Qur’an, and the descriptive proof, meaning reciting it aloud when reciting the surahs that begin with it in prayer. To refine the research and talk about its aspects, in terms of evidence, response, tracking, and defense, and narration and knowledge, there is a place other than this. The object of the preposition *ba* is omitted, which is **I read or I recite** because it is appropriate for what the Basmalah was made its beginning. Whoever estimated it to be earlier intended to indicate by presenting it the concern for the verb, and whoever estimated it to be later intended to indicate by delaying it the specialization with what occurs within that of concern for the name and indicating that beginning with it is more important because the blessing was obtained through it. Thus, the preponderance of estimating the verb to be later in such a situation appears, and it is not contradicted by the Almighty’s saying: **Read in the name of your Lord who created** because that situation is the situation of reading, so the matter with it was more important. As for the disagreement between the imams of grammar about whether the estimated is a noun or a verb, it is not related to much benefit. The preposition *ba* is for assistance or for companionship, and Al-Zamakhshari preferred the latter. The name is originally Samu’, and its lam was deleted. Since it is one of the names whose beginnings are based on sukoon, they added a hamza to its beginning when they pronounced it so that it would not begin with a sukoon, which is the word that indicates the name. Whoever claims that the name is the name, as Abu Ubaidah, Sibawayh, Al-Baqillani, and Ibn Furak said, and Al-Razi narrated it from the Hashawiyah, Al-Karamiyyah, and Al-Ash’ariyyah, has made a clear mistake and said something that is not reasonable, with nothing coming from the Qur’an, the Sunnah, or the Arabic language that would require contradiction. Rather, it is necessary knowledge that the name, which is made up

of separate sounds and composed letters, is not the name that is its meaning. The discussion is extensive in the science of theology. It has been proven in the two Sahihs from the hadith of Abu Hurairah: “God has ninety-nine names. Whoever counts them will enter Paradise.” God the Almighty said: **To God belong the best names, so invoke Him by them.** God the Almighty said: “Say: Call upon God or call upon the Most Merciful. Whichever you invoke, to Him belong the best names.” God is a name for the Necessary Being and has not been applied to anything else. Its origin is *Ilah God*, the hamza was deleted and replaced by the definite article, so it became obligatory. Before the deletion, the generic names of God were used for every true or false god, then it became predominant for the true god, like the star and the thunderbolt. Before the deletion, it was one of the predominant names, and after it, it was one of the specialized names. The Most Gracious, the Most Merciful: two names derived from mercy by way of exaggeration, and the Most Gracious is more exaggerated than the Most Merciful. In the words of Ibn Jarir, there is what is understood as a narration of agreement on this, and for this reason they said the Most Gracious of this world and the Hereafter and the Most Merciful of this world. It has been established that the increase in construction indicates an increase in meaning. Ibn al-Anbari and al-Zajaj said: The Most Gracious is Hebrew and the Most Merciful is Arabic, and others disagreed with them. The Most Gracious is one of the predominant attributes and has not been used for anyone other than God, the Almighty. As for the statement of Banu Hanifa about Musaylimah, the Most Gracious of Yamamah, it was said in al-Kashshaf: It is a chapter on their stubbornness in their disbelief. Abu Ali Al-Farsi said: Ar-Rahman is a general name for all types of mercy that is specific to God Almighty, while Ar-Raheem is only for the believers. God Almighty said: **And He is to the believers Most Merciful.** There are hadiths that have been narrated about its virtue, including what was narrated by Saeed bin Mansour in his Sunan and Ibn Khuzaymah.

In the Book of Basmalah and Al-Bayhaqi on the authority of Ibn Abbas, he said: The devil stole from the people the greatest verse of the Qur’an: In the name of God, the Most Gracious, the Most Merciful. Al-Daraqutni narrated with a weak chain of transmission on the authority of Ibn Umar that the Messenger of God, may God bless him and grant him peace, said: “When Gabriel came to me with revelation, the first thing he would say to me was: In the name of God, the Most Gracious, the Most Merciful.” Ibn Abi Hatim narrated in his Tafsir and Al-Hakim in Al-Mustadrak, and Al-Bayhaqi authenticated it in Shu’ab Al-Iman on the authority of Ibn Abbas, “Uthman bin Affan asked the Prophet, may God bless him and grant him peace, about In the name of God, the Most Gracious, the Most Merciful, so he said: It is one of the names of God, and there is nothing between it and the greatest name of God except what is between the blackness of the eye and its whiteness in terms of closeness.” Ibn Jarir, Ibn Adi in Al-Kamil, Ibn Mardawayh, Abu Nu’aym in Al-Hilya, Ibn Asakir in Tarikh Dimashq, and Al-Tha’labi narrated with a very

weak chain of transmission on the authority of Abu Sa'id Al-Khudri, who said: The Messenger of God, may God bless him and grant him peace, said: "Jesus, son of Mary, was given by his mother to be taught the Book, so the teacher said to him: Write, 'In the name of God, the Most Gracious, the Most Merciful.' Jesus said to him: What is 'In the name of God, the Most Gracious, the Most Merciful?' The teacher said: I do not know. Jesus said to him: 'The Ba' is the Baha' of God, the Seen is His Shining, the Meem is His Kingdom, God is the God of gods, the Most Gracious is the Most Gracious of this world and the Hereafter, and the Most Merciful is the Most Merciful of the Hereafter.'" In its chain of transmission is Ismail bin Yahya, who is a liar. Ibn Al-Jawzi included this hadith in Al-Mawdoo'at. Ibn Mardawayh and Al-Tha'labi narrated on the authority of Jabir who said: When the verse **In the name of God, the Most Gracious, the Most Merciful** was revealed, the clouds fled to the east, the winds calmed down, the seas raged, the animals lowered their ears, the devils were stoned from the sky, and God swore by His glory and majesty that nothing will be named except that He will bless it. Abu Nu'aym and Al-Daylami narrated on the authority of Aisha who said: When the verse **In the name of God, the Most Gracious, the Most Merciful** was revealed, the mountains roared until the people of Makkah heard its roar, and they said: Muhammad has bewitched the mountains. So God sent smoke that cast a shadow over the people of Makkah, and the Messenger of God, may God bless him and grant him peace, said: **Whoever recites 'In the name of God, the Most Gracious, the Most Merciful' with certainty, the mountains will glorify God with him, except that he cannot hear that from them.** Al-Daylami narrated on the authority of Ibn Mas'ud who said: The Messenger of God, may God bless him and grant him peace, said: "Whoever recites 'In the name of God, the Most Gracious, the Most Merciful', God will write for him for each letter four thousand good deeds, erase four thousand bad deeds from him, and raise him four thousand degrees." Al-Khatib narrated in Al-Jami' on the authority of Abu Ja'far Muhammad ibn Ali, who said: The Messenger of God, may God bless him and grant him peace, said: **In the name of God, the Most Gracious, the Most Merciful, is the key to every book.** These hadiths should be researched and discussed in a manner that will become clear after research, God willing. The invocation of God's name has been prescribed in many places that the Lawgiver has made clear, including when performing ablution, when slaughtering, when eating, during sexual intercourse, and others.

Tafsir al-Baghawi

It has three well-known names: Al-Fatihah, Umm Al-Qur'an, and Al-Sab' Al-Mathani.

It is called the Opening of the Book because God began the Qur'an with it. It is called the Mother of the Qur'an and the Mother of the Book because it is the origin of the Qur'an, from it the Qur'an begins. The mother of something is its origin. Mecca is called the mother of villages because it is the origin of the lands, the earth was spread out from beneath it. It is also said

that it is an introduction and an imam for what follows it from the surahs, beginning with writing it in the Mushaf and reciting it in prayer. The Seven Mathani are seven verses according to the consensus of scholars. It is called Mathani because it is repeated in prayer, so it is recited in every rak'ah. Mujahid said that it is called Mathani because God the Almighty excepted it for this nation and saved it for them.

It is Meccan according to the majority opinion. Mujahid said: It is Medinan. It was also said: It was revealed twice, once in Mecca and once in Medina, and that is why it is called Mathani. The first is more correct, that it is Meccan, because God Almighty bestowed a blessing upon the Messenger, may God bless him and grant him peace, by saying: **And We have given you, [O Muhammad], seven of the oft-repeated verses 87 - Al-Hijr**, meaning the opening of the Book, and Surat Al-Hijr is Meccan, so God did not bestow it upon him before its revelation.

Surah Al-Fatihah

1. In the name of God, the Most Gracious, the Most Merciful. His saying: In the name of God, the letter ba is a tool that lowers what comes after it, such as: from and about, and the letter ba is deleted because the speech indicates it, its meaning is: I begin with the name of God, or say: in the name of God. And the alif was dropped from the name in order to make it light and frequently used, and the ba was lengthened. Al-Qatibi said so that the opening of the speech of the Book of God would be with a letter of great importance. Omar bin Abdul Aziz, may God have mercy on him, used to say to his scribes: Lengthen the ba and make the seen apparent and separate between them, and rotate the meem. To glorify the Book of God Almighty. And it was said: When they dropped the alif, they returned the length of the alif to the ba to be indicative of the dropping of the alif. Do you not see that when the alif was written in **Read in the name of your Lord 1- Al-Alaq**, the ba was returned to its form and the alif is not dropped if the name is added to someone other than God or with someone other than the ba.

The name is the thing named, its essence and its self. God Almighty said: **Indeed, We give you good tidings of a boy whose name will be John 7- Maryam.** He informed that his name was John, then He called the name and said: **O John** and said: **You do not worship besides Him except names you have named 40- Yusuf.** He meant the worshipped persons because they used to worship the things named. He said: **Glorify the name of your Lord 1- Al-A'la, and Blessed be the name of your Lord 78- Ar-Rahman.** Then the naming is also called a name, so its use in naming is more than the thing named. (If it is said: What is the meaning of naming from God to Himself? It is said that it is a teaching to the servants how to begin the recitation.)

They differed about its derivation. Al-Mubarrad said in the Basrans: It is derived from the word *samw* which means *highness*, so it is as if it rose above its meaning and appeared over it, and its meaning became beneath it. Tha'lab said in the Kufians: It is from *wasm* and *sima* which are *alamah* and it is as if it is *alamah* for its meaning. The first is more correct because it is a diminutive of *sama* and if it were from *sima* it would be a diminutive of *al-wasem* just as is said in *wa'd* and

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wa'id. It is said in its inflection *smayt* and if it were from *wasim* it would be said *wasmt*. The Almighty's statement: (*God*) Al-Khalil and a group said: It is a proper noun specific to God the Almighty and has no derivation like the proper nouns of the servants such as Zayd and Amr. A group said that it is derived, then they differed in its derivation. It was said: from **ilaha ilaha** meaning worship. Ibn Abbas, may God be pleased with him, read: **And He leaves you and your gods 127- Al-A'raf**, meaning your worship - meaning that He is deserving of worship and no one else. It was said that its origin is *ilah*. God Almighty said: "And there was no god with Him. Then each god would have taken what he created" **91- Al-Mu'minun**. Al-Mubarrad said: It is from the saying of the Arabs **I was distracted by someone** meaning I was at peace with him. The poet said:

She was distracted by the many incidents.

It is as if people are comforted by him and reassured by his remembrance. It is said: **I was distracted by him**, meaning I was frightened by him. The poet said:

She was distracted by it and the camels stopped

It was said that the origin of the word *God* is *Walaha*, so the *waw* was replaced with a hamza, like *wishah* and *washah*. Its derivation is from *wala* because the servants turn to him, that is, they flee to him in times of hardship, and they resort to him in times of need, just as every child turns to his mother. It was also said that it is from *wala*, which is the loss of the mind due to the loss of someone dear to you.

His saying: **The Most Gracious, the Most Merciful**. Ibn Abbas, may God be pleased with him, said: They are two delicate names, one of which is more delicate than the other.

They differed about them, some of them said: They have the same meaning like Nadman and Nadeem, and their meaning is the Merciful, and one was mentioned after the other **to encourage** the hearts of those who desire. Al-Mubarrad said: It is a blessing after a blessing, and a favor after a favor. Some of them differentiated between them and said: The Most Gracious means the general and the Most Merciful means the specific. So the Most Gracious means the Provider in this world, and He is general for all creation. And the Most Merciful means the Pardoner in the Hereafter, and the Pardoner in the Hereafter is specifically for the believers. Therefore, it was said in supplication: O Most Gracious of this world and Most Merciful of the Hereafter. So the Most Gracious is the One whose mercy reaches all creation in general, and the Most Merciful is the One whose mercy reaches them in particular. Therefore, other than God is called the Most Merciful, and other than God is called the Most Gracious. So the Most Gracious is general in meaning but specific in wording, and the Most Merciful is general in wording but specific in meaning, and mercy is God's will for good for its people. It was said that He leaves the punishment of those who deserve it and bestows good on those who do not deserve it, so according to the first, it is an attribute of the *Self*, and according to the second, it is an attribute of *action*.

They differed regarding the verse of the Bismillah. The reciters of Medina and Basra and the jurists of Kufa held that it is not part of the Opening of the Book, nor of any other Surah, and that it is used to begin with as a sign of good omen and blessing. The reciters of Mecca and Kufa and most of the jurists of Hijaz held that it is part of the Opening and not part of any other Surah, and that it was written for separation. A group held that it is part of the Opening and of every Surah except Surah At-Tawbah, which is the opinion of Ath-Thawri, Ibn Al-Mubarak and Al-Shafi'i, because it is written in the Mushaf in the script of the rest of the Qur'an.

They agreed that Al-Fatihah consists of seven verses. The first verse, according to those who consider it to be from Al-Fatihah, is **In the name of God, the Most Gracious, the Most Merciful**, and the beginning of the last verse is **The path of those who follow it**. Those who do not consider it to be from Al-Fatihah say that its beginning is **Praise be to God, Lord of the worlds**, and the beginning of the last verse is **Not those who incur wrath**. Those who consider it to be from Al-Fatihah and from the surahs argued that it was written in the Mushaf in the script of the Qur'an, and what Abdul Wahhab bin Muhammad Al-Kisa'i told us, I told Abu Muhammad Abdul Aziz bin Ahmad Al-Khalal, I told Abu Al-Abbas Muhammad bin Ya'qub Al-Asamm, I told Al-Rabi' bin Sulayman, I told Al-Shafi'i, I told Abdul Majeed, on the authority of Ibn Jurayh, he said: My father told me, on the authority of Saeed bin Jubair **he said: And We have given you seven of the oft-repeated verses and the great Qur'an 87- Al-Hijr**. It is the Mother of the Qur'an. My father said: Saeed bin Jubair recited it to me until he finished it, then he said: **(In the name of God, the Most Gracious, the Most Merciful)** the seventh verse. Ibn Abbas said: So He saved it for you, and He did not bring it out for anyone before you.

Whoever did not include it as part of the Fatiha cited as evidence what Abu al-Hasan Muhammad ibn Muhammad al-Shirazi narrated to us, Zahir ibn Ahmad narrated to us, Abu Isa Ishaq al-Hashemi narrated to us, Abu Mus'ab narrated to us, on the authority of Malik, on the authority of Hamid al-Tawil, on the authority of Anas ibn Malik, may God be pleased with him, that he said: "I stood behind Abu Bakr al-Siddiq, Umar ibn al-Khattab, and Uthman ibn Affan, may God be pleased with them, and none of them would recite 'In the name of God, the Most Gracious, the Most Merciful' when he began the prayer." Sa'id ibn Jubayr said, on the authority of Ibn Abbas, that the Messenger of God, may God bless him and grant him peace, would not know the completion of a surah until 'In the name of God, the Most Gracious, the Most Merciful' was revealed.

On the authority of Ibn Mas'ud, he said: We did not know the separation between the two surahs until **In the name of God, the Most Gracious, the Most Merciful**. Al-Sha'bi said: The Messenger of God, may God bless him and grant him peace, used to write in the beginning according to the Quraish script, **In your name, O God**, until the verse was revealed: **And he said, 'Embark therein, in the name of God is its course.'**

41 - Hud, so he wrote **In the name of God**, until the verse was revealed: **Say, 'Call upon God, or call upon the Most Gracious.'** **110 - Al-Isra**, so he wrote **In the name of God, the Most Gracious, the Most Merciful**, until the verse was revealed: **Indeed, it is from Solomon, and indeed, it is in the name of God, the Most Gracious, the Most Merciful.** **30 - An-Naml**, so he wrote something similar.

Tafsir al-Baidawi

It is called the Mother of the Qur'an because it is its opening and beginning, as if it is its origin and source, and that is why it is called the foundation. Or because it includes what is in it of praise for God the Almighty, worship of His commands and prohibitions and clarification of His promise and threat. Or on the whole of its meanings of theoretical rulings and practical rulings which are following the straight path and learning about the ranks of the happy and the stations of the wretched. And Surat Al-Kanz and Al-Wafiya and Al-Kafiya for that. And Surat Al-Hamd and Al-Shukr and supplication. And teaching the issue because it includes it and prayer because it is obligatory to recite it or recommended to do so. And Al-Shafiyyah is the cure because of his saying, peace and blessings be upon him: **It is a cure for every disease. The seven oft-repeated** is seven verses by consensus, except that some of them counted the basmalah without **You have bestowed Your favor upon them**, and some of them reversed it, and it was repeated in prayer, or in revelation if it is authentic that it was revealed in Mecca when prayer was made obligatory, and in Medina when the qiblah was changed, and it is authentic that it is Meccan because of the Almighty's saying: **And We have given you seven of the oft-repeated verses**, and it is Meccan by the text.

1- In the name of God, the Most Gracious, the Most Merciful from Al-Fatihah and from every surah. This is the view of the reciters of Mecca and Kufa and their jurists, Ibn Al-Mubarak, may God have mercy on him, and Al-Shafi'i. The reciters of Medina, Basra, Syria, Malik, Al-Awza'i, and Abu Hanifa, may God have mercy on him, disagreed with them. Abu Hanifa, may God have mercy on him, did not state anything about it, so he thought that it was not part of the surah according to him. Muhammad bin Al-Hasan was asked about it and he said: What is between the two covers is the speech of God Almighty. We have many hadiths, including what Abu Hurairah, may God be pleased with him, narrated that the Prophet, peace and blessings be upon him, said: "The Opening of the Book is seven verses, the first of which is 'In the name of God, the Most Gracious, the Most Merciful' and the statement of Umm Salamah, may God be pleased with her: "The Messenger of God, peace and blessings be upon him, recited Al-Fatihah and counted 'In the name of God, the Most Gracious, the Most Merciful' and 'Praise be to God, Lord of the worlds'." Because of these two, there is a difference of opinion as to whether it is a verse on its own or what comes after it. The consensus is that what is between the two covers is the speech of God Almighty, and there is agreement

to include it in the copies of the Qur'an, along with the ones that are so perfect in stripping the Qur'an that they do not even write Aameen. The preposition *ba* is related to something omitted, as an estimate: **In the name of God I read** because what follows it is read. Likewise, every agent implies what makes the naming its beginning, and that is more appropriate than implying it at all due to the lack of what matches it and indicates it. Or initial due to the additional implied meaning in it, and presenting the object here is more appropriate as in his saying: **In the name of God is its flow** and his saying **You alone we worship** because it is more important and indicates exclusivity, and it is more indicative of glorification and more in keeping with existence, for His name, glory be to Him, is presented before the reading, how could it not be, when He has made a tool for it, in that the action is not completed and is not considered in the Sharia unless it is issued with His name, glory be to Him, due to his saying, peace and blessings be upon him, **Every important matter that is not begun with the name of God is incomplete**. It was said that the preposition *ba* is for accompaniment.

The meaning is, **Blessed by the name of God Almighty, read**. This and what follows it to the end of the surah are said on the tongues of the servants so that they may know how to bless His name, praise Him for His blessings, and ask for His grace. It was broken, and it is the right of the single letters to be opened, because they are specific to the necessity of the letter of the accusative, just as the lam of command and the lam of addition were broken inside it on the apparent to separate them from the lam of the beginning. The name, according to our Basran companions, is one of the names whose ends were deleted due to frequent use, and its beginnings were made clear on the sukoon n and a subject was introduced with it, the hamzat al-wasl, because it is their custom to begin with a moving letter and stop on a silent letter. This is supported by its inflection on Asma', Asma', Sami', and Sami't, and the coming of Sami' as guidance is a language in which he said:

By God, your fish is a blessed name. May God give you preference over it.

The heart is far and not expelled, and its derivation is from the sublimity because it is the elevation of the named and a symbol for it. And from the attribute among the Kufians, and its origin is wasm, the waw was deleted and replaced by the hamzat al-wasl to reduce its defect. It was replied that the hamza was not known inside it as its beginning was deleted in their speech, and from its dialects are sammam and sam. He said:

In the name of He whose name is in every surah

If the name is intended to mean the word, then it is not the named, because it is composed of discontinuous, non-constant sounds, and it differs according to the nations and ages, and it is sometimes multiple and sometimes the same. The named is not like that, and if it is intended to mean the thing itself, then it is the named, but it is not famous in this meaning. And the Almighty's saying: **Blessed be the name of your Lord and Glorify the name of your Lord** what is intended by it is the word, because just as His Essence, glory be to

Surat Al-Fatihah 1:1

In the name of God, the Most Gracious, the Most Merciful

Him, and His attributes must be purified from deficiencies, the words created for them must be purified from obscenity and bad manners. Or the name is inserted into it, as in the saying of the poet:

Until the year, then peace be upon you both

And if what is meant by it is the attribute, as is the opinion of Sheikh Abu al-Hasan al-Ash'ari, the attribute is divided in his opinion into: what is the same as the named, what is other than it, and what is neither it nor other. He said in the name of God and did not say by God, because the blessing and assistance are in mentioning His name. Or to differentiate between an oath and an oath. The alif was not written as is the case in writing due to frequent use, and the ba was lengthened to replace it, God is originally a god, so the hamza was deleted and replaced by the alif and lam, and that is why it was said: O God, definitely, except that it is specific to the one worshipped in truth. The god originally refers to every worshipped thing, then it became prevalent for the one worshipped in truth. Its derivation is from the word 'ilah', 'iluhah' and 'ilwahah' meaning worship, and from it he became deified and istalah, and it was said from 'ilah' if he was perplexed because the minds are perplexed in knowing him. Or from 'ilahhat ila so-and-so' meaning it was tranquilized with him, because the hearts are reassured by mentioning him, and the souls are tranquilized by knowing him. Or from the word *God* if he is frightened by a matter that has befallen him, and the gods of other than Him are permitted, since the one seeking refuge seeks refuge in Him and He compels him in reality or in his claim. Or from the word *God* of the young camel if he is infatuated with his mother, since the servants are infatuated with supplicating to Him in times of hardship. Or from the word *Wala* if he is confused and his mind is floundering, and its origin was *Wala* then the *Waw* was changed to a *Hamza* because the *Kasra* is too heavy for it, as the *Damma* is too heavy in faces, so it was said *Ilah* like *I'a* and *Ishaah*, and the plural refers it to *Ilah* without *Al-Walaha*. And it was said that its origin is *Laha* the source of *Laha* which follows *Laha* if it conceals itself and rises because He, glory be to Him, is beloved beyond the perception of sight, and is elevated above everything and above what is not befitting of Him, and the saying of the poet attests to that:

Like an oath from Abu Rabah, witnessed by his elders

It was said that it is a name for its specific essence because it is described and not described by it, and because it must have a name that its attributes apply to it and nothing else is suitable for it, and because if it were a description, then saying: There is no god but God would not be monotheism like: There is no god but the Most Gracious, because it does not prevent partnership, and it is more apparent that it is a description in its origin, but when it prevailed over it to the point that it is not used for anything else and became like a name for it like: the Pleiades and the Thunderbolt, it followed its course in applying descriptions to it, and preventing description by it, and the possibility of partnership does not approach it, because its essence from what it is without

consideration is a real matter or something else that is not rational for humans, so it cannot be indicated by a word, and because if it indicated its specific essence alone, then the apparent meaning of His saying, the Most High, the Most Great: **And He is God in the heavens** would not have conveyed a correct meaning, and because the meaning of derivation is that one of the two words shares the meaning and composition with the other, and it is obtained between it and the aforementioned origin, and it was said that its origin is *Laha* in Syriac, so it was Arabized by deleting the last alif, and inserting the lam into it, and emphasizing its *Laha* if what precedes it is open or joined in Sunnah, It was said absolutely, and deleting its alif is a mistake that spoils the prayer, and the explicit oath is not established by it, and it came for the necessity of poetry:

May God not bless Suhail if God does not bless men

The Most Gracious, the Most Merciful are two names that were built for exaggeration from *mercy*, like *angry* from *angry*, and *all-knowing* from *know*. Mercy in the language means softness of the heart and a turning that requires favor and kindness. From this comes *mercy* because it turns toward what is in it. The names of God Almighty are only taken in consideration of the ends which are actions without the principles which are reactions. **The Most Gracious** is more eloquent than **The Most Merciful** because the increase in the construction indicates an increase in meaning as in *Qata'a* and *Qata'a* and *Kabar* and *Kabar*. This is only taken sometimes in consideration of quantity, and other times in consideration of quality. According to the first, it was said: **O Most Gracious of this world** because it includes the believer and the disbeliever, and **The Most Merciful of the Hereafter** because it is specific to the believer. According to the second, it was said: **O Most Gracious of this world and the Hereafter** and **The Most Merciful of this world**, because all the blessings of the Hereafter are great, while the blessings of this world are great and insignificant. It was presented and analogy requires ascending from the lowest to the highest, because the mercy of this world is presented, and because it became like knowledge in that no one else is described with it because its meaning is the true benefactor who has reached the utmost in mercy, and this is not true of anyone else because whoever is other than Him is compensated by His kindness and His favor, intending by it a great reward or beautiful praise or a mixture, the softness of the nationality or the love of money from the heart. Then it is like the mediation in that because the essence of the blessings and their existence, and the ability to deliver them, and the caller The motive for it, and the ability to benefit from it, and the villages in which the benefit is obtained, and other than that of His creation that no one else is able to do. Or because when the Most Gracious indicated the great blessings and conveyed them, He mentioned the Most Merciful to include what came out of them, so it would be like a completion and a parallel to it. Or to preserve the heads of the verses.

It is more apparent that it is not declined, and that the prohibition of its being exclusive to God Almighty is

that it should have a feminine form like fa'la or fa'lanah, as an addition to it, which is the most common in its category. Rather, the naming was made specific with these names so that the knower may know that the One who deserves to be aided in the complexities of affairs is the true worshipped One, who is the Master of all blessings, immediate and deferred, great and small, so he directs his evils to the side of holiness, and holds fast to the rope of success, and occupies his secret with His remembrance and preparation with Him, rather than anything else.

Surat Al-Fatihah 1:2
Praise be to God, Lord of the Worlds.

Surat al-Fatihah 1:2

Praise be to God, Lord of the Worlds.

Tafsir al-Jalalayn

A declarative sentence intended to praise God with its content that He is the Owner of all praise from creation or deserving of their praise, and God is the Knower of the One truly worshipped **Lord of the Worlds**, meaning the Owner of all creation from mankind, jinn, angels, beasts, and others, and each of them is called a Knower, it is said the Knower of mankind and the Knower of the jinn and so on, and it is more common in its plural with the letter Ya and the letter Noon for those with knowledge over others, and it is from the sign because it is a sign of its Creator

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: The meaning of **al-hamdu lillah** is: sincere thanks to God, the Most High, without all that is worshipped besides Him, and without all that He created, for what He bestowed upon His servants of blessings that cannot be counted, and no one else can encompass their number except Him, in correcting the tools for His obedience, and enabling the limbs of the bodies of the blind to perform His duties, along with what He has spread for them in their worldly life of provision, and nourished them with it of the pleasures of life, without them deserving it from Him, and with what He has alerted them to and called them to, of the causes leading to eternal life in the abode of residence in permanent bliss. So to our Lord be praise for all of that, first and last.

And with what we mentioned of the interpretation of the saying of our Lord, may He be glorified and whose names are sanctified, **Praise be to God**, the report came from Ibn Abbas and others:

Muhammad ibn al-Ala' told us: Uthman ibn Saeed told us: Bishr ibn Ammarah told us: Abu Rawq told us, on the authority of al-Dahhak, on the authority of Ibn Abbas, who said: Gabriel said to Muhammad, may God bless them both: Say, O Muhammad, **Praise be to God**. Ibn Abbas said: **Praise be to God** means thanking God, submitting to God, acknowledging His blessings and guidance, and starting with Him, and other than that.

Saeed bin Omar Al-Sakuni told me: Baqiyah bin Al-Waleed told us: Isa bin Ibrahim told me, on the authority of Musa bin Abi Habib, on the authority of Al-Hakam bin Umair, who was a companion of the Prophet, may God bless him and grant him peace, who said: The Prophet, may God bless him and grant him peace, said: **When you say 'Praise be to God, Lord of the Worlds,' then you have thanked God, and He will give you more.**

He said: It has been said that the saying of the speaker, **Praise be to God**, is praising God with His beautiful names and attributes, and his saying, **Thanks be to God**, is praising Him with His blessings and favors.

It was narrated on the authority of Ka'b al-Ahbar that he said: **Praise be to God**, praising God. The narration on his authority did not clarify which of the two meanings of praise we mentioned.

Yunus bin Abdul A'la Al-Sadfi told us: Ibn Wahb told us: Umar bin Muhammad told me, on the authority of Suhayl bin Abi Salih, on the authority of his father, who said: Al-Saluli told me, on the authority of Ka'b, who said: Whoever says **Praise be to God**, that is praising God.

Ali bin Al-Hasan Al-Kharraz told me: Muslim bin Abdul-Rahman Al-Jarmi told us: Muhammad bin Mus'ab Al-Qarqasani told us, on the authority of Mubarak bin Fadala, on the authority of Al-Hasan, on the authority of Al-Aswad bin Sari': The Prophet, may God bless him and grant him peace, said: "There is nothing more beloved to Him than praise, God Almighty, and for that reason He praised Himself and said: 'Praise be to God.'"

Abu Ja'far said: There is no objection among those who have knowledge of the Arabic language to the ruling on the saying of the speaker: **Praise be to God, thanks for health**. It has become clear, since it is correct according to all of them, that praise be to God may be said in place of thanks, and that thanks may be placed in place of praise. Because if that were not the case, it would not be permissible to say praise be to God in thanks, so the source of the speaker's saying **Praise be to God** would be: I thank, because if thanks were not in the meaning of praise, it would be wrong for something other than its meaning and wording to come from praise.

If someone were to say to us: What is the reason for including the definite article in *al-Hamd*? Why not say: **Praise be to God, Lord of the Worlds**?

It has been said that the inclusion of the definite article in the word *al-hamd* praise has a meaning that cannot be conveyed by the speaker saying *al-hamd* praise by omitting the definite article. This is because their inclusion in the word *al-hamd* indicates that its meaning is: all praise and complete thanks to God. If they were dropped from it, it would only indicate that the speaker praised God, not all praise. Since the meaning of the speaker saying *al-hamd* **praise be to God** or **hamd God praise be to God** is: I praise God with praise. The interpretation is not in the speaker saying *al-hamd* **praise be to God, Lord of the worlds**, reciting Surah Umm al-Qur'an: I praise God. Rather, the interpretation in that is what we described before, that all praise is for God in His divinity and His blessings upon His creation with the blessings He bestowed upon them, which are unmatched in religion and in this world, and in the immediate and the deferred.

Therefore, from the meaning, the readers and scholars of the nation continued to read the praise from

Al-Hamdulillah Rabb al-'Alamin without putting it in the accusative case, which leads to indicating that the meaning of what follows it is the same: **I praise God with praise**. If a reader read that in the accusative case, then in my opinion he would be distorting its meaning, and deserving of punishment for reading it in that way, if he intentionally read it in that way, while knowing his mistake and the corruption of his interpretation.

If someone were to say to us: What is the meaning of His saying, **Praise be to God**? God praised Himself, may He be glorified, and then He taught us so that we could say that as He said and described Himself? If that is the case, then what is the reason for His, may He be glorified, saying, **You alone we worship and You alone we ask for help**, when He, may He be glorified, is the One worshipped and not the One who worships? Or is that said by Gabriel or Muhammad, the Messenger of God, may God bless him and grant him peace? It is invalid that that is the speech of God.

It was said: Rather, all of that is the speech of God, may He be glorified, but He, may He be glorified, praised Himself and commended Himself with what He deserves, then He taught that to His servants and imposed its recitation upon them, as a test and trial from Him, so He said to them: Say: **Praise be to God, Lord of the Worlds**, and say: **You alone do we worship and You alone do we ask for help**. So His saying **You alone do we worship** is among what He, may He be glorified, taught them to say and to submit to Him in its meaning, and that is connected to His saying: **Praise be to God, Lord of the Worlds**, and it is as if He said: Say this and this.

If he said: Where is his saying: Say, so that the interpretation of that is what you claimed?

It was said: We have previously demonstrated that it is the nature of the Arabs, if they know the place of a word, and do not doubt that their listener knows, by what they have shown of their speech, what they have deleted, the deletion of what is sufficient from the apparent of their speech, especially if that word that was deleted was a statement, or the interpretation of a statement, as the poet said:

I know that I will be a tomb if the weak walk, not the weak

The questioners asked, **For whom did you dig?** The informants said, **A minister**.

Abu Jaafar said: He meant by that, and the informants said to them: The dead is a minister, so he omitted the dead, since he had already mentioned in the speech what indicated that. And likewise the other said:

I saw your husband in the battlefield, carrying a sword and a spear.

It is known that the spear is not worn, and that he only meant: **and carrying a spear**, but since its meaning was known, he was satisfied with what had become apparent from his speech, without revealing what was omitted from it. And they may say to the traveler when they bid him farewell: **A healthy companion**, omitting *walk* and **go out**, since its meaning was known, even if he omitted mentioning it.

Likewise, what was omitted from the statement of God Almighty: **Praise be to God, Lord of the Worlds**, when it was known by His statement, **glory be to Him, You alone do we worship**, what He intended by His statement: **Praise be to God, Lord of the Worlds**, of the meaning of His command to His servants, the indication of what appeared in the statement made it unnecessary to reveal what was omitted.

We have narrated the report that we mentioned earlier as the beginning of the interpretation of God's statement: **Praise be to God, Lord of the Worlds**, on the authority of Ibn Abbas, and that he used to say: Gabriel said to Muhammad: Say, O Muhammad: **Praise be to God, Lord of the Worlds**, and we explained that Gabriel only taught Muhammad, may God bless him and grant him peace, what he was commanded to teach him. This report indicates the correctness of what we said in the interpretation of that.

The statement in the interpretation of God's saying: *Lord*

Abu Ja'far said: The explanation of the interpretation of the name of God, which is *God*, in **In the name of God**, has already been given, so we have no need to repeat it in this place.

As for the interpretation of his saying *Lord*, the word *Lord* in the speech of the Arabs has several meanings. The master who is obeyed among them is called *Lord*. An example of this is the saying of Labid bin Rabi'ah:

And one day I will destroy the Lord of Kinda and his son, and the Lord of Ma'ad, between Khabt and Arar.

It means Lord of Kinda: Master of Kinda. And from it is the saying of the Nabigha of Banu Dhibyan:

Hide to Al-Nu'man until you reach him, may you be sacrificed for me by the Lord of my path and my offspring.

The man who fixes something is called a *riba*, and from this is the saying of Al-Farazdaq bin Ghalib:

They were lazy fools who injected their seed into an uncultivated soil.

Meaning: in an untouched skin. It is said: So-and-so makes his work worse for so-and-so if he tries to fix it and maintain it. It is said that Alqamah ibn Abdah said:

I was a man to whom I entrusted my lute, and before you I was raised, and I was lost, lutes.

He means by his saying: I have entrusted you, that is, my rababah has reached you, so you have become the one who will take care of my affairs and fix them, when I left the rababah of other kings who were before you over me, so they neglected my affairs and left checking on them, and they are the rabab: the singular of them is rabb. The owner of something is called its rabbah. The meaning of rabbah may also be used in other ways, but it returns to some of these three ways.

Our Lord, may His praise be glorified, is the Master who has no equal, and there is no equal to His mastery. He is the One who reforms the affairs of His creation through the blessings He bestowed upon them, and

Surat Al-Fatihah 1:2

Praise be to God, Lord of the Worlds.

the Owner to whom belongs creation and command.

In a similar manner to what we said in the interpretation of the Most High's saying, **Lord of the Worlds**, the narration came from Ibn Abbas:

Abu Kuraib told us: Uthman ibn Saeed told us: Bishr ibn Amara told us: Abu Rawq told us, on the authority of Ad-Dahhak, on the authority of Ibn Abbas, who said: Gabriel said to Muhammad: O Muhammad, say: **Praise be to God, Lord of the worlds.** Ibn Abbas said: He says: Say: Praise be to God, to whom belongs all creation, all the heavens and those in them, and all the earths and those in them and what is between them, of what He knows and of what He does not know. He says: Know, O Muhammad, that nothing is like this Lord of yours.

The statement in the interpretation of his saying: **the worlds**.

Abu Jaafar said: **The scholars** is the plural of *world*, and *world* is a plural that has no singular form, like *anam*, "raht," *jaysh*, and similar names that are used as a collective that has no singular form.

The world is the name for the types of nations, and each type of them is a world, and the people of every century from each type of them are the world of that century and that time. So mankind is a world, and every people of a time from them is the world of that time. And the jinn are a world, and so are all the races of creation, each race from them is the world of its time. And for this reason it is plural and is said: worlds, and its singular is a plural, because the world of every time from that is the world of that time. And from that is the saying of al-Ajjaj:

Khandaf is the pinnacle of this world

So he made them the scholars of his time. This statement that we have made is the statement of Ibn Abbas and Saeed bin Jubair, and it is the meaning of the statement of most of the commentators.

Abu Kuraib told us: Uthman bin Saeed told us: Bishr bin Ammarah told us: Abu Rawq told us, on the authority of Ad-Dahhak, on the authority of Ibn Abbas: **Praise be to God, Lord of the Worlds.** Praise be to God, to whom belongs all creation: the heavens and the earths and whoever is in them, and what is between them, of what He knows and what He does not know.

Muhammad bin Sinan al-Qazzaz told me: Abu Asim told us, on the authority of Shabib, on the authority of Ikrimah, on the authority of Ibn Abbas: **Lord of the worlds:** the jinn and mankind.

Ali bin Al-Hasan told me, he said: Muslim bin Abdul Rahman told us, he said: Muhammad bin Mus'ab told us, on the authority of Qais bin Al-Rabi', on the authority of Ata' bin Al-Sa'ib, on the authority of Sa'id bin Jubayr, on the authority of Ibn Abbas, regarding a statement:

God Almighty is **Lord of the Worlds**. He said: Lord of the jinn and mankind.

Ahmad bin Ishaq bin Issa Al-Ahwazi told us: Abu

Ahmad Al-Zubayri told us: Qais told us, on the authority of Ata bin Al-Saib, on the authority of Saeed bin Jubair: His statement: **Lord of the worlds**, he said: the jinn and mankind.

Ahmad bin Abdul Rahim Al-Barqi told me: Ibn Abi Maryam told me, on the authority of Ibn Lahi'ah, on the authority of Ata' bin Dinar, on the authority of Saeed bin Jubair, regarding his statement: **Lord of the worlds**, he said: The son of Adam, the jinn, and mankind, every nation.

Some of them are unique.

Muhammad bin Hamid told me, he said: Mihran told us, on the authority of Sufyan, on the authority of Mujahid: **Praise be to God, Lord of the Worlds**, he said: mankind and jinn.

Ahmad bin Ishaq Al-Ahwazi told us, he said: Abu Ahmad Al-Zubayri told us, on the authority of Sufyan, on the authority of a man, on the authority of Mujahid, similarly.

Bishr bin Muadh Al-Aqdi told us: Yazid bin Zuraigh told us, on the authority of Saeed, on the authority of Qatada: **Lord of the worlds**, he said: Every class is a world.

Ahmad bin Hazim Al-Ghafari told me, he said: Obaidullah bin Musa told us, on the authority of Abu Ja'far, on the authority of Rabi' bin Anas, on the authority of Abu Al-'Aliyah, regarding His statement: **Lord of the worlds**, he said: Mankind is a world, and the jinn is a world, and other than that there are eighteen thousand worlds, or fourteen thousand worlds, he is doubtful of the angels on the earth. And the earth has four corners, in each corner there are three thousand worlds, and five hundred worlds, He created them for His worship.

Al-Qasim bin Al-Hasan told us: Al-Hussein bin Dawud told us: Hajjaj told us, on the authority of Ibn Jurayj, regarding his statement: **Lord of the worlds**, he said: mankind and the jinn.

Tafsir al-Qurtubi

First: The Almighty's saying: **Praise be to God**. Abu Muhammad al-Ghani bin Saeed al-Hafiz narrated from the hadith of Abu Hurayrah and Abu Saeed al-Khudri on the authority of the Prophet, may God bless him and grant him peace, who said: "When the servant says 'Praise be to God,' He says: 'My servant has spoken the truth in praising Me.'" Muslim narrated from Anas bin Malik who said: The Messenger of God, may God bless him and grant him peace, said: **God is pleased with the servant who eats a meal and praises Him for it, or drinks a drink and praises Him for it.** Al-Hasan said: There is no blessing but that praising God is better than it. Ibn Majah narrated from Anas bin Malik who said: The Messenger of God, may God bless him and grant him peace, said:

"God does not bestow a blessing upon a servant and he says: 'Praise be to God' except that what he has given him is better than what he has taken." In Nawad al-Usul, on the authority of Anas bin Malik, he said:

The Messenger of God, may God bless him and grant him peace, said:

If the entire world in its entirety were in the hand of a man from my nation and he said 'Praise be to God', then praise be to God would be better than that. Abu Abdullah said: "Its meaning to us is that he was given the world, then he was given this word after that until he uttered it, and this word was better than the entire world, because the world is fleeting and the word is eternal. It is one of the lasting good deeds. God the Most High said: 'But the lasting good deeds are better in the sight of your Lord for reward and better for hope.'" It was said in some narrations: What he was given would have been more than what he took. So the word became a gift from the servant, and the world is from God. This is in management. This is how it is in speech that this word is from the servant, and the world is from God, and both are originally from God, the world is from Him and the word is from Him. He gave him the world and enriched him, and He gave him the word and honored him with it in the hereafter. Ibn Majah narrated on the authority of Ibn Umar that the Messenger of God, may God bless him and grant him peace, told them: A servant of God's servants said: O Lord, to You be praise as befits the majesty of Your face and the greatness of Your power. The two angels were overwhelmed and did not know how to write it down, so they ascended to heaven and said: O our Lord, Your servant said: O Lord, he has said: O Lord, to You be praise as befits the majesty of Your face and the greatness of Your power. God said to them: Write it down as My servant said it until he meets Me and I reward him for it.

Linguists said: The matter became difficult and hard, and the difficulties **with emphasis on the letter Dād** are the hardships. The woman and the sheep became difficult: if their child got stuck and its exit was not easy, also with emphasis on the letter Dād, so based on this it would be aḥḍalat al-mulakayn or aḥḍalat al-mulakayn without a ta'. And God knows best. Muslim narrated on the authority of Abu Malik al-Ash'ari who said: The Messenger of God, may God bless him and grant him peace, said:

Purity is half of faith, and 'Praise be to God' fills the scale, and 'Glory be to God' and 'Praise be to God' fill what is between the heavens and the earth, and he mentioned the hadith.

Second: The scholars differed as to which is better, the servant saying: **Praise be to God, Lord of the Worlds**, or saying: **There is no god but God**? A group said: His saying: **Praise be to God, Lord of the Worlds** is better, because it includes monotheism, which is: **There is no god but God**. So in his saying there is monotheism and praise, and in his saying there is no god but God there is monotheism only. A group said: **There is no god but God** is better, because it repels disbelief and polytheism, and creation fights for it. The Messenger of God, may God bless him and grant him peace, said:

I was commanded to fight people until they say, 'There is no god but God.' This statement was chosen by Ibn Atiyyah, who said: The judge in this is the statement of the Prophet, may God bless him and grant him peace:

"The best thing I and the prophets before me have said

is: There is no god but God alone, with no partner or associate."

Third: Muslims agree that God is to be praised for all His blessings, and that among the blessings that God has bestowed is faith. This indicates that faith is His action and creation, and the evidence for that is His saying, **Lord of the worlds**. And the worlds are all of the creatures, and faith is among them, not as the Qadarites said that it was created for them, as will be explained.

Fourth: Praise in the speech of the Arabs means complete commendation, and the alif and lam are for the comprehensiveness of the type of praise, so He, glory be to Him, deserves all praise, as He has the best names and the highest attributes. The word praise has been collected in the collection of fewness in the saying of the poet:

And the most eloquent praise, I have dedicated to him my best sayings and my best praises.

Praise is the opposite of blame. You say: I praised the man, I praise him with praise, so he is praiseworthy and commendable. Praise is more eloquent than praise. Praise is more general than thanks. The commended is the one who has many praiseworthy qualities. The poet said:

To the noble, generous, and generous Muhammad

And thus the Messenger of God, may God bless him and grant him peace, was named. And the poet said:

So he split his name from his own to make him famous. So, the one with the honour is Mahmoud, and this is Muhammad.

Praise is the opposite of blame. A man became praiseworthy. I praised him and found him praiseworthy. You say: I came to such and such a place and praised it, meaning I found him praiseworthy and agreeable, and that is if you were pleased with his residence or his pasture. A man of hamdah - like hamza - praises things a lot and says more about them than they are. And the hamdah of fire - with a fat-ha - is the sound of its burning.

Fifth: Abu Jaafar al-Tabari and Abu al-Abbas al-Mubarrad believed that praise and thanks have the same meaning and are not acceptable. Abu Abd al-Rahman al-Sulami narrated it in his book Al-Haqaiq on the authority of Jaafar al-Sadiq and Ibn Ata'. Ibn Ata' said that it means thanks to God, since it is from Him the gratitude for His teaching us so that we praised Him. Al-Tabari provided evidence that they have the same meaning by saying: Praise be to God, thanks. Ibn Atiyyah said: It is in reality evidence against what he believed, because your saying thanks is only specific to praise, because it is for a blessing. Some scholars said: Thanks are more general than praise, because it is with the tongue, the limbs and the heart, while praise is only with the tongue in particular. It was said that praise is more general, because it contains the meaning of thanks and the meaning of praise, and it is more general than thanks, because praise is placed in place of thanks, and thanks is not placed in place of praise. It was narrated on the authority of Ibn Abbas that he said: Praise be to God is the word of

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every grateful person, and that Adam, peace be upon him, said when he sneezed: Praise be to God. God said to Noah, peace be upon him: **Say, 'Praise be to God, who has delivered us from the wrongdoing people.'** And Abraham, peace be upon him, said: **Praise be to God, who has given me, in my old age, Ishmael and Isaac.** And He said in the story of David and Solomon: **And they said, 'Praise be to God, who has favored us over many of His believing servants.'** And He said to His Prophet, peace and blessings be upon him: **Say, 'Praise be to God, who has not taken a son.'** And the people of Paradise will say: **Praise be to God, who has taken away our sorrow.** Their call will be, **Praise be to God, Lord of the worlds.** It is the word of every grateful person.

I said: The correct view is that praise is commendation of the one being praised for his attributes without any prior good deed, and thanks is commendation of the one being thanked for the good deed he has been given. And on this basis our scholars said: Praise is more general than thanks, because praise is for commendation, for praise, and for thanks, and reward is specific to being a reward for someone who has done you a favor, so praise is more general in the verse because it is more than thanks. And praise is mentioned in the sense of satisfaction, it is said: I tested him and praised him, meaning I was satisfied with him. And from this is the saying of the Most High: **A praiseworthy station.** And he, peace be upon him, said:

I have made you wash your urethra meaning I am pleased with it for you. It is mentioned from Ja'far al-Sadiq in his saying, **Praise be to God:** Whoever praises Him with His attributes as He described Himself has praised Him, because praise came with a mim and a dal, so the ha' is from unity, the mim is from sovereignty, and the dal is from eternity, so whoever knows Him with unity, eternity, and sovereignty has known Him, and this is the reality of praise be to God. Shaiq bin Ibrahim said in his interpretation of praise be to God: It has three aspects, the first is that if God gives you something, you know who gave it to you. The second is that you are pleased with what He gave you. The third is that as long as His strength is in your body, you do not disobey Him, so these are the conditions of praise.

Sixth: God Almighty praised Himself, and opened His book with praise of Him, and He did not permit anyone else to do so. Rather, He forbade them from doing so in His book and on the tongue of His Prophet, peace be upon him, and He said: "So do not claim yourselves to be pure. He knows best who fears Him." And He, peace be upon him, said:

Throw dirt in the faces of flatterers. Narrated by Al-Muqaddad. This will be discussed in the chapter on women, God willing.

The meaning of praise is due to God, Lord of the Worlds. That is, praise preceded me for myself before anyone in the worlds praised me. My praise of myself for myself in eternity was not due to a cause, and my praise of creation is tainted with causes. Our scholars said: It is abhorrent for a creature who has not been

given perfection to praise himself in order to bring benefits to himself and ward off harm from himself. It was said: When He, glory be to Him, knew the inability of His servants to praise Him, He praised Himself for Himself in eternity. So exhausting the burden of worship is the place of the inability to praise Him. Do you not see how the Master of Messengers showed the inability by saying:

I cannot count your praises. And they recited:

If we praise you for something good, then you are as we praise and above what we praise.

It was said: He praised Himself in eternity because He knew of the abundance of His blessings upon His servants and their inability to fulfill the duty of praising Him, so He praised Himself on their behalf, so that the blessing would be more enjoyable for them, since He removed from them the burden of the favor.

Seventh: The seven reciters and the majority of people agreed to raise the dal in Al-Hamdulillah. It was narrated from Sufyan ibn Uyaynah and Ru'bah ibn al-'Ajaj: Al-Hamdulillah with the dhal in the accusative, and this is based on the implication of a verb. It is said: Al-Hamdulillah with the nominative is a subject and predicate, and the way of the predicate is to give information, so what is the benefit in this? The answer is that Sibawayh said: If a man says Al-Hamdulillah with the nominative, then it has the same meaning as your saying: I praised God with praise, except that the one who raises Al-Hamdulillah informs that the praise is from Him and from all creation to God, and the one who places Al-Hamdulillah in the accusative informs that the praise is from Him alone to God. Other than Sibawayh said: He only speaks this to expose God's pardon and forgiveness and to glorify and extol Him, so it is contrary to the meaning of the predicate and has the meaning of a question. In the hadith:

Whoever is busy remembering Me instead of asking Me, I will give him the best of what I give to those who ask. It was said:

His praise and commendation of Himself is so that His servants may know that. So the meaning of this is: Say, **Praise be to God.**

Al-Tabari said: Praise be to God is a praise with which He commended Himself, and within it is a command to His servants to praise Him, so it is as if He said: Say praise be to God, and based on this comes the word say you. This is from the Arabs' deletion of what the apparent meaning of the speech indicates, as the poet said:

I know that I will be ashes if the weak walk, not the weak

The questioners said: For whom did you dig? The questioners said: Who is the minister?

Meaning: The one who is engraved has a minister, so it was deleted because the apparent meaning of the speech indicates it, and this is common. It was narrated on the authority of Ibn Abi Ubla. Praise be to God with the damma of the dal and lam, following the

second with the first, and to make the word homogeneous, and the desire for homogeneity in the word is common in their speech, such as: *I aju'uka*, which is a slope from the mountain, with the damma of the *dal* and the *jim*. He said:

Hit your mom's legs hubble

By adding a damma to the noon because of adding a damma to the hamza. And in a reading by the people of Mecca, they added a damma to the *ra'* following the *mim*, and on that basis they said: *Maqtalain* by adding a damma to the *qaf*. And they said: *li-mak*, so they broke the hamza following the *lam*, and it was recited by Nu'man ibn Bashir:

Oh, mother, she is seeking in the air, and there is no one like him who is sought on earth.

The original: Woe to her mother, so the first *lam* was deleted and the damma of the hamza after the *kasra* was found too heavy, so it was moved to the *lam* and then the *lam* was followed by the *mim*. It was narrated on the authority of Al-Hasan bin Abi Al-Hasan and Zaid bin Ali: Al-Hamdulillah with the *kasra* of the *dal* following the first with the second.

Eighth: The Almighty's saying: **Lord of the worlds**, meaning their Owner, and whoever owns something is its Lord, so Lord is the Owner. And in the Sahih: Lord is one of the names of God Almighty, and it is not said of anything else except with an addition, and they said it in the pre-Islamic era for the king. Al-Harith bin Halza said:

He is the Lord and the supporter on the day of confusion and affliction

And the Lord: the master, and from it the Almighty's saying: **Remember me with your Lord**. And in the hadith:

That the slave woman should give birth to her mistress, meaning her mistress. We have explained this in the book *At-Tadhkira*. The lord is the reformer, the manager, the repairer, and the one who takes care of something. Al-Harawi and others said: It is said of someone who takes care of the reform and completion of something: He has taken care of it, he is its lord and master. From this the lords were named because they take care of the books. In the hadith:

Do you have a blessing that you can take care of? That is, that you can take care of it and fix it. And the Lord is the worshipped one, and from this the poet said:

The foxes urinate on his head. He who is urinated on by foxes is humiliated.

It is said in the form of plural: *raabahu*, *raabbahu*, and *raabbatuhu*, as narrated by An-Nahhas. In *As-Sahah*: And so-and-so raised his son, *raabahu*, and *raabahu* and *raabbahu* have the same meaning, that is, he raised him. And *marboof* is the one who is educated.

Ninth: Some scholars said: This name is the greatest name of God, because of the frequency with which people call upon Him, and contemplate that in the Qur'an, as in the last part of Al-Imran and Surat Ibrahim and others, and because this description gives

a sense of the connection between the Lord and the one being served, along with what it includes of compassion, mercy, and need in every situation.

There is a difference of opinion about its derivation. It has been said that it is derived from *tarbiyah*, so God Almighty is the manager of His creation and their nurturer. Hence His Almighty saying, **And your stepdaughters who are in your lap**. So the wife's daughter was called a stepdaughter because of the husband's upbringing of her.

So, the fact that He is the manager of His creation and their nurturer is an attribute of action, and the fact that the Lord in the sense of owner and master is an attribute of the essence.

Tenth: Whenever the definite article is added to *Lord*, it is reserved for God Almighty, because it is for the covenant. If we delete it, it becomes shared between God and His servants. So it is said: God is the Lord of the servants, and Zayd is the Lord of the house. So God, glory be to Him, is the Lord of lords. He owns the owner and the owned, and He is the Creator and Provider of that. Every lord other than Him is neither a creator nor a provider. Every owned thing is owned after it did not exist, and that was taken from his hand. He only owns something and not something else. The description of God Almighty is contrary to these meanings. This is the difference between the description of the Creator and the created things.

Eleventh: The Almighty's saying: **of the worlds**. The people of interpretation differed greatly regarding **of the worlds**. Qatada said: **The worlds** is the plural of *world*, which is every existing thing other than God Almighty, and it does not have a singular form like *group* and *people*. It was said: The people of every age are *worlds*, as Al-Husayn ibn Al-Fadl said, based on the Almighty's saying: **Do you approach the males from among the worlds?** meaning from among the people. Al-Ajjaj said:

I will remove the head of this world

Jarir bin Al-Khatfi said:

The wilderness is fair to him, and he is poisonous, and the scholars sacrifice their children for him.

Ibn Abbas said: The scholars are the jinn and mankind. The evidence for this is the Almighty's statement: **That he may be a warner to the worlds**, and he was not a warner to the animals. Al-Farra' and Abu Ubaidah said: The scholar refers to those who have reason, and they are four nations: mankind, jinn, angels, and devils. And the animals are not called *scholars*, because this plural is only the plural of those who have reason.

Al-A'sha said

I have never heard of such people in our world.

Zaid bin Aslam said: They are the mercenaries, and similarly Abu Amr bin Al-Ala said: They are the spiritual ones. It is the meaning of Ibn Abbas's statement as well: Every living thing that moves on the face of the earth. Wahb bin Munabbih said: God Almighty has eighteen thousand worlds, and this world is one of them. Abu Saeed Al-Khudri said: God has forty thousand worlds, and this world from east to west

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is one world. Muqatil said: The worlds are eighty thousand worlds, forty thousand worlds on land, and forty thousand worlds in the sea. Al-Rabi bin Anas narrated on the authority of Abu Al-Aliyah who said: The jinn are one world, and mankind is one world, and He divided the earth into four corners, in each corner one thousand five hundred worlds, which He created for His worship.

I said: The first statement is the most correct of these statements, because it includes every created and existing thing. Its evidence is the saying of God Almighty: "Pharaoh said: 'And what is the Lord of the worlds?' He said: 'The Lord of the heavens and the earth and what is between them.'" Then it is taken from knowledge and sign, because it indicates its Creator. This is what Az-Zajaj said: The world is everything that God created in this world and the hereafter. Al-Khalil said: Knowledge, sign and teacher: what indicates something, so the world indicates that it has a Creator and Manager, and this is clear. It was mentioned that a man said in the presence of Al-Junayd: Praise be to God, so he said to him: Complete it as God said, say: Lord of the worlds, so the man said: Who are the worlds that you should be mentioned with the Truth? He said: Say, my brother? For if the created is paired with the eternal, no trace of it remains.

Twelfth: It is permissible to use the nominative and accusative forms of *Lord*. The accusative is used to express praise, and the nominative is used to express separation, meaning He is the Lord of the Worlds.

Tafsir Ibn Kathir

The seven readers have a damma on the dal in his statement *Al-Hamdulillah* which is a subject and predicate. It was narrated on the authority of Sufyan ibn Uyaynah and Ru'bah ibn al-'A'aj that they said *Al-Hamdulillah* in the accusative case, which is an implied verb. Ibn Abi Ubaidah read *Al-Hamdulillah* with a damma on the dal and the lam, following the first and second. It has supporting evidence, but it is anomalous. It was narrated on the authority of al-Hasan and Zayd ibn Ali *Al-Hamdulillah* with a kasra on the dal, following the first and second.

Abu Ja'far ibn Jarir said: The meaning of *al-Hamdulillah* is to thank God sincerely, without all that is worshipped besides Him, and without everything that He created from His creation, with what He bestowed upon His servants of blessings that cannot be counted and whose number cannot be encompassed by anyone other than Him, in correcting the tools for His obedience and enabling the limbs of the bodies of those charged with the duties to perform His obligations, along with what He has spread for them in their worldly life of provision, and nourished them with the pleasures of life without them deserving it, and with what He has alerted them to and called them to of the causes leading to eternal life in the abode of permanent bliss, so to our Lord be praise for all of that, first and last. Ibn Jarir, may God have mercy

on him, said: Praise be to God is a praise with which He has praised Himself, and within it is a command to His servants to praise Him, as if He said: Say, **Praise be to God**. He said: It has been said that the saying of the speaker, **Praise be to God**, is praise of Him by His beautiful names and sublime attributes, and his saying, **Thanks be to God**, is praise of Him by His blessings and favors. Then he began to refute that, with the gist of it that all those who know the Arabic language place both praise and thanks in place of the other. Al-Salami transmitted this doctrine that they are the same from Ja'far al-Sadiq and Ibn Ata' from the Sufis. Ibn Abbas said, **Praise be to God**, is the word of every thankful person. Al-Qurtubi cited Ibn Jarir as evidence for the validity of the saying of the speaker, **Praise be to God**, as thanks. What Ibn Jarir claimed is questionable, because it is well-known among many of the later scholars that praise is verbal praise of the one who is praised by his necessary and transitive attributes, and thanks are only for transitive ones and are with the heart, tongue, and limbs, as the poet said:

Three things have benefited you from me: my hands, my tongue, and my hidden conscience.

But they differed as to which of the two is more general, praise or thanks, according to two opinions. The truth is that there is a generality and a specificity between them. Praise is more general than thanks in terms of what they apply to, because it applies to intransitive and transitive attributes. You say, **I praised him for his chivalry** and **I praised him for his generosity**, which is more specific, because it can only be done by words. Thanks is more general in terms of what they apply to, because it can be done by words, actions, and intention, as mentioned above. It is more specific because it can only be done by transitive attributes. You do not say, **I thanked him for his chivalry**, and you say, **I thanked him for his generosity and kindness to me**. This is the gist of what some of the later scholars have explained, and God knows best.

Abu Nasr Ismail bin Hammad Al-Jawhari said: Praise is the opposite of blame. You say, **I praised the man**, and he praises him with praise and commendation, so he is praiseworthy and praised. Praise is more expressive than praise, but praise is more general than thanks. He said about thanks: it is to commend the doer of good for what he has done of kindness. It is said, **I thanked him** and **I thanked him**, and with the *lam* it is more eloquent. As for praise, it is more general than praise because it is for the living, the dead, and also for inanimate objects, just as food, a place, and the like are praised, and it comes before and after the kindness. It is also more general for transitive and intransitive attributes.

Mentioning the sayings of the predecessors about praise

Ibn Abi Hatim said: My father told us, Abu Mu'ammir al-Qat'i told us, Hafs told us, on the authority of Hajjaj, on the authority of Ibn Abi Malekah, on the authority of Ibn Abbas, may God be pleased with them both, who said: Umar, may God be pleased with him, said: We have learned Subhan God and La ilaha illa God, but what is al-hamdulillah? Ali said: It is a word that God is

pleased with for Himself. Other than Abu Muammar narrated it on the authority of Hafsa, who said: Umar said to Ali - and his companions were with him -: There is no god but God, Subhan God, and God is Great, we have learned them, but what is al-hamdulillah? Ali said: A word that God Almighty loves for Himself and is pleased with for Himself and loves to be said. Ali bin Zaid bin Jadaan said on the authority of Yusuf bin Mahran: Ibn Abbas said: Praise be to God is a word of thanks. And when the servant says praise be to God, He says: My servant thanked me. Narrated by Ibn Abi Hatim. He and Ibn Jarir also narrated from the hadith of Bishr bin Ammarah on the authority of Abu Rawq on the authority of Ad-Dahhak on the authority of Ibn Abbas that he said: Praise be to God is thanking God, it is humility before Him and acknowledging His blessings and guidance and initiating it and other than that. Kaab Al-Ahbar said: Praise be to God is the praise of God, and Ad-Dahhak said: Praise be to God is the cloak of the Most Merciful. A hadith similar to that has been narrated.

Ibn Jarir said: Saeed bin Amr Al-Sakuni told us, Baqiyah bin Al-Waleed told us, Isa bin Ibrahim told me, on the authority of Musa bin Abi Habib, on the authority of Al-Hakam bin Umair, who was a companion of the Prophet, who said: The Messenger of God, may God bless him and grant him peace, said: When you say, **Praise be to God, Lord of the Worlds**, then you have thanked God, and He will give you more. Imam Ahmad bin Hanbal narrated: Ruh told us, Aouf told us, on the authority of Al-Hasan, on the authority of Al-Aswad bin Sari', who said: I said, O Messenger of God, shall I not ask you for praise with which I have praised my Lord, the Blessed and Exalted? He said: **Indeed, your Lord loves praise.** Al-Nasa'i narrated it on the authority of Ali bin Hajar, on the authority of Ibn Ulayyah, on the authority of Yunus bin Ubayd, on the authority of Al-Hasan Al-Aswad bin Sari', with it. Abu Isa Al-Hafiz Al-Tirmidhi, Al-Nasa'i and Ibn Majah narrated from the hadith of Musa bin Ibrahim bin Katheer from Talha bin Kharash from Jabir bin Abdullah who said: The Messenger of God, may God bless him and grant him peace, said: **The best remembrance is 'There is no god but God', and the best supplication is 'Praise be to God'.** Al-Tirmidhi said: It is hasan gharib. Ibn Majah narrated from Anas bin Malik, may God be pleased with him, who said: The Messenger of God, may God bless him and grant him peace, said: "God does not bestow a blessing upon a servant and he says: 'Praise be to God' except that what he gives is better than what he takes." Al-Qurtubi said in his interpretation and in Nawader Al-Usul on the authority of Anas from the Prophet, may God bless him and grant him peace, who said: "If the entire world were in the hand of a man from my nation and he said: 'Praise be to God', then praise be to God would be better than that." Al-Qurtubi and others said: That is, his inspiration to praise God would be a greater blessing for him than the blessings of this world because the reward of praising God does not perish and the pleasures of this world do not last. God, the Most High, said: "Wealth and children are the adornment of the life of this world. But the righteous deeds that endure are better in the sight of your Lord for reward and better for hope." And in Sunan Ibn Majah on the authority of Ibn Umar that the Messenger

of God, may God bless him and grant him peace, told them that One of God's servants said: **O Lord, to You be praise as befits the majesty of Your countenance and the greatness of Your power.** The two angels were unable to write it down, so they ascended to God and said: **O our Lord, a servant has said something and we do not know how to write it down.** God, who knows best what His servant said, said: **What did My servant say?** They said: "O Lord, he said: 'To You be praise, O Lord, as befits the majesty of Your countenance and the greatness of Your power.'" God said to them, **Write it as My servant said it until he meets Me, and I will reward him for it.** Al-Qurtubi narrated from a group that they said that the servant's saying, **Praise be to God, Lord of the Worlds**, is better than his saying, **There is no god but God**, because **Praise be to God, Lord of the Worlds**, includes monotheism along with praise. Others said, **There is no god but God**, is better because it distinguishes between faith and disbelief, and people will fight for it until they say, **There is no god but God**, as is proven in the agreed-upon hadith. In another hadith, it says, **The best thing that I and the prophets before me have said is, 'There is no god but God, alone, with no partner or associate.'** It was previously reported from Jabir, with a chain of transmission traceable to the Prophet, **The best remembrance is, 'There is no god but God,' and the best supplication is, 'Praise be to God.'** At-Tirmidhi classed it as hasan, and the alif and lam in *al-Hamd* are used to include all types and kinds of praise for God, the Most High, as is stated in the hadith, **O God, all praise is Yours, all dominion is Yours, all good is in Your hand, and all matters return to You.**

The Lord is the owner who controls and in the language it is used to mean the master and the one who controls for the sake of reform and all of that is correct with regard to God and the Lord is not used for anyone other than God but rather as an addition you say: Lord of the house, Lord of so-and-so, as for the Lord it is only said for God the Almighty, and it has been said that it is the greatest name. The worlds are the plural of world and it is every existing thing other than God the Almighty, and the world is a plural that does not have a singular from its word, and the worlds are the types of creatures in the heavens and on land and in the sea and every century and generation of them is also called a world. Bishr bin Ammar said on the authority of Abu Rawq on the authority of Ad-Dahhak on the authority of Ibn Abbas, **Praise be to God, Lord of the worlds**, Praise be to God to whom belongs all creation, the heavens and the earth and what is in them and what is between them of what we know and what we do not know. And in the narration of Saeed bin Jubair and Ikrimah on the authority of Ibn Abbas: Lord of the jinn and mankind, and Saeed bin Jubair, Mujahid and Ibn Jurayj said the same and it was narrated on the authority of Ali something similar. Ibn Abi Hatim said with his chain of transmission that it is not reliable, and Al-Qurtubi provided evidence for this statement by the words of God the Almighty: **that he may be to the worlds a warner**, and they are the jinn and mankind. Al-Farra and Abu Ubaid said: The world is that which has reason, and they are humans, jinn, angels and devils, and animals are not called worlds. On the authority of Zaid bin Aslam and Abu Muhaisin, the world is everything that has a fluttering soul.

Surat Al-Fatihah 1:2

Praise be to God, Lord of the Worlds.

Qatada said: The Lord of the worlds is every kind of world. Al-Hafiz Ibn Asakir said in the biography of Marwan bin Muhammad, who was one of the caliphs of the Umayyads and was known as Al-Ja'd and nicknamed Al-Himyar, that he said: God created seventeen thousand worlds, the inhabitants of the heavens and the inhabitants of the earth, one world, and the rest of them are known only to God Almighty.

Abu Jaafar Al-Razi said on the authority of Al-Rabi' bin Anas on the authority of Abu Al-Aaliyah regarding the Almighty's statement: **Lord of the worlds**, he said that mankind is one world and other than that there are eighteen thousand or fourteen thousand worlds - he doubts - the angels are on the earth and the earth has four corners, in each corner there are three thousand worlds and five hundred worlds that God created for His worship. Narrated by Ibn Jarir and Ibn Abi Hatim. This is a strange statement that needs a sound proof like it. Ibn Abi Hatim said: My father told us: Hisham bin Khalid told us: Al-Walid bin Muslim told us: Al-Furat told us, meaning Ibn Al-Walid, on the authority of Mu'tab bin Sami' on the authority of Subay', meaning Al-Himyari, regarding the words of God Almighty: **Lord of the Worlds**, he said: The worlds are a thousand nations, six hundred in the sea and four hundred on land. The same was narrated on the authority of Sa'id bin Al-Musayyab. Something similar to this was narrated with a chain of transmission traceable to the Prophet, as Al-Hafiz Abu Ya'la Ahmad bin Ali bin Al-Muthanna said in his Musnad: Muhammad bin Al-Muthanna told us: Ubayd bin Waqid Al-Qaysi Abu Abbad told us: Muhammad bin Isa bin Kaysan told us: Muhammad bin Al-Munkadir told us, on the authority of Jabir bin Abdullah, who said: The locusts decreased in one of the years of 'Umar's rule, so he asked about it but was not told anything, so he was upset by that, so he sent a rider to go to Yemen, another to Syria, and another to Iraq to ask whether any locusts had been seen or not. He said: The rider who was from Yemen came to him with a handful of locusts, so he threw them in front of him. When he saw them, he said: I heard the Messenger of God, may God bless him and grant him peace, say: **God created a thousand nations**. : "Six hundred in the sea and four hundred on land, so the first thing to perish from these nations will be locusts. When they perish, they will follow one another like a system whose thread is cut." Muhammad ibn Isa, who is al-Hilali, is weak. Al-Baghawi narrated on the authority of Saeed ibn al-Musayyab that he said to God, **One thousand worlds, six hundred in the sea and four hundred on land**. Wahb ibn Munabbih said, "God has eighteen thousand worlds. The world is one of them." Muqatil said, **The worlds are eighty thousand**. Ka'b al-Ahbar said, **No one knows the number of worlds except God Almighty**. Al-Baghawi transmitted it. Al-Qurtubi narrated on the authority of Abu Saeed al-Khudri that he said, "God has forty thousand worlds. The world, from its east to its west, is one world." Al-Zajaj said, **The world is everything that God created in this world and the hereafter**. Al-Qurtubi said, **This is correct, that it includes all worlds, as in His statement, 'Pharaoh said, 'And what is the Lord of the worlds?' He said, 'The Lord of the heavens and the earth and what is**

between them, if you are certain.'" The world is derived from the word *mark* I said because it is a word that indicates the existence of its Creator and Maker and His Oneness, as Ibn al-Mu'tazz said:

How strange it is that God is disobeyed, or how the denier denies Him.

And in everything there is a sign that indicates that He is One.

Fath al-Qadir

2- Praise be to God Praise: is the verbal praise of a voluntary good, and with the restriction of choice it differs from praise, as it is for a good even if the praised one is not of his choice, such as praising a man for his beauty, strength and courage. The author of Al-Kashshaf said: They are brothers, and praise is more specific than thanks in its source and more general in its relation. The source of praise is the tongue only, and its relation is the blessing and other things. The source of thanks is the tongue, the soul and the limbs, and its relation is the blessing. It was said: The source of praise is like the source of thanks, because every praise with the tongue that is not from the bottom of the heart with the agreement of the limbs is not praise but mockery and derision. It was answered that considering the agreement of the heart and the limbs in praise does not necessitate that it be its source but rather a condition - and there is a difference between the condition and the part and its definition to include the individuals of praise and that it is specific to the Lord, glory be to Him, in the sense that praising someone other than Him is not taken into account, because the one who bestows blessings is God, the Almighty, or that His praise is the perfect individual, so the restriction is a claim. The author of Al-Kashshaf preferred that the definition here is the definition of the genus, not the exhaustiveness, and what we mentioned is correct. It was mentioned in the hadith: **All praise is due to God** and it is raised by the beginning and its predicate is the circumstance, which is God. Its origin is the accusative case as a source by implying its verb like all the sources that the Arabs place, but it was changed to the nominative case in order to indicate the permanence and stability derived from nominal sentences without the occurrence and renewal that verbal sentences indicate, and the lam that enters the noble name is the lam of specificity. Ibn Jarir said: Praise is praise with which He praised Himself, and within it is a command to His servants to praise Him, so it is as if He said: Say praise be to God, then he preferred the union of praise and thanks, providing evidence for that with what is summed up: that all those who know the Arabic language place both praise and thanks in place of the other. Ibn Kathir said: There is a consideration in it because it is well-known among many of the later scholars that praise is verbal praise of the Praised One with His necessary and transitive attributes. And thanks are only for transitive and are with the heart, tongue, and limbs. It is clear that the reference in such a case is to the meaning of praise in the Arabic language, not to what a group of later scholars said, because that does

not refute Ibn Jarir, nor does it constitute evidence. This is if there is no legal truth to praise, because if it is proven, it must be presented. Ibn Abi Hatim narrated on the authority of Ibn Abbas, who said: Umar said: We have learned Subhan God and La ilaha illa God, but what is praise be to God? Ali said: A word that he was pleased with for its negation. Ibn Abi Hatim also narrated on the authority of Ibn Abbas that he said: Praise be to God is a word of thanks, and when the servant says praise be to God, he says: My servant thanked me. He and Ibn Jarir also narrated on the authority of Ibn Abbas that he said: Praise be to God is thanking God, seeking His help, acknowledging His blessings, guidance, initiating, and other things. Ibn Jarir narrated on the authority of Al-Hakam bin Umair, who was a companion, that the Prophet, may God bless him and grant him peace, said: **When you say praise be to God, Lord of the Worlds, then you have thanked God, and He will increase you.** Abdul Razzaq narrated in Al-Musannaf, Al-Hakim Al-Tirmidhi in Nawader Al-Usul, Al-Khattabi in Al-Gharib, Al-Bayhaqi in Al-Adab, and Al-Daylami in Musnad Al-Firdaws on the authority of Abdullah bin Amr bin Al-Aas on the authority of the Messenger of God, may God bless him and grant him peace, that he said: "Praise is the head of gratitude. A servant does not thank God without praising Him." Ibn Al-Mundhir and Ibn Abi Hatim narrated on the authority of Abu Abdul Rahman Al-Habli who said: **Prayer is gratitude, fasting and every good thing you do is gratitude, and the best gratitude is praise.** Al-Tabarani narrated in Al-Awsat on the authority of a weak Sayyid on the authority of Al-Nawwas bin Sam'an who said: "The she-camel of the Messenger of God, may God bless him and grant him peace, was stolen, so he said: 'If God returns it to me, I will thank my Lord.' So it was returned, and when he saw it, he said: 'Praise be to God.' They waited to see if the Messenger of God, may God bless him and grant him peace, had fasted or prayed, but they thought that he had forgotten. They said: 'O Messenger of God, I had said: 'If God returns it to me, I will thank my Lord.' He said: 'Didn't I say praise be to God?'"

There are hadiths that have been narrated about the virtue of praise. Among them: What was narrated by Ahmad, An-Nasa'i, Al-Hakim, who authenticated it, and Al-Bukhari in Al-Adab Al-Mufrad on the authority of Al-Aswad bin Sari' who said: I said, O Messenger of God, should I not ask you for praises with which I have praised my Lord, the Blessed and Exalted? He said: **Indeed, your Lord loves praise.** Al-Tirmidhi narrated and authenticated it, as did An-Nasa'i, Ibn Majah, Ibn Hibban, and Al-Bayhaqi on the authority of Jabir who said: The Messenger of God, may God bless him and grant him peace, said: **The best remembrance is 'There is no god but God,' and the best supplication is 'Praise be to God.'** Ibn Majah and Al-Bayhaqi narrated with a good chain of transmission on the authority of Anas who said: The Messenger of God, may God bless him and grant him peace, said: **God does not bestow a blessing upon a servant and he says, 'Praise be to God,' except that what he gives is better than what he takes.** Al-Hakim Al-Tirmidhi narrated in Nawader Al-Usul and Al-Qurtubi in his Tafsir on the authority of Anas that the Prophet, may God bless him and grant him peace, said: **If the entire world in its**

entirety were in the hand of a man from my nation and he said, 'Praise be to God,' then praise would be better than that. Al-Qurtubi said: Its meaning is that his inspiration to praise would have been a greater blessing upon him than the blessings of this world, because the reward for praise does not perish, and the pleasures of this world do not last. Al-Bayhaqi narrated in Shu'ab al-Iman on the authority of Jabir that the Messenger of God, may God bless him and grant him peace, said: **There is no servant who is blessed with a blessing except that praise is better than it.** Abd al-Razzaq narrated something similar in al-Musannaf on the authority of al-Hasan, with a chain of transmission traceable to the Prophet, may God bless him and grant him peace. Muslim, al-Nasa'i and Ahmad narrated on the authority of Abu Malik al-Ash'ari that the Messenger of God, may God bless him and grant him peace, said: **Purity is half of faith, and praise be to God fills the scale.** Sa'id ibn Mansur, Ahmad, al-Tirmidhi **who authenticated it** and Ibn Mardawayh narrated on the authority of a man from Banu Sulaym that the Messenger of God, may God bless him and grant him peace, said: "Glory be to God is half of the scale, and praise be to God fills the scale, and God is Greater fills what is between the heavens and the earth, and purity is half of faith, and fasting is half of patience." Al-Hakim Al-Tirmidhi narrated on the authority of Abdullah bin Omar that he said: The Messenger of God, may God bless him and grant him peace, said: "Tasbiḥ is half the scale, and Al-Hamdulillah fills it, and there is no god but God. There is no veil for it before God until it reaches Him." Al-Bayhaqi narrated on the authority of Anas that he said: The Messenger of God, may God bless him and grant him peace, said: "Deliberateness is from God, and haste is from Satan. There is nothing that has more excuses than God, and there is nothing more beloved to God than Al-Hamdulillah." Ibn Shaheen narrated in Al-Sunnah and Al-Daylami on the authority of Abaan bin Anas that he said: The Messenger of God, may God bless him and grant him peace, said: **Monotheism is the price of Paradise, and Al-Hamdulillah is the price of every blessing, and Paradise will be divided according to their deeds.** The people of Sunan, Ibn Hibban and Al-Bayhaqi narrated on the authority of Abu Hurairah that the Messenger of God, may God bless him and grant him peace, said: **Every important matter that is not begun with Al-Hamdulillah is cut off.** Ibn Majah narrated in his Sunan on the authority of Ibn Umar, "The Messenger of God, may God bless him and grant him peace, told them that one of God's servants said: 'O Lord, to You be praise as befits the majesty of Your countenance and the greatness of Your power.' The two angels did not know how to write it down, so they ascended to the heavens and said: 'O our Lord, a servant has said something and we do not know how to write it down.' God, who knows best what His servant said, said: 'What did My servant say?' They said: 'O Lord, he said: 'To You be praise as befits the majesty of Your countenance and the greatness of Your power.' God said to them: 'Write it down as My servant said it until he meets Me and I reward him for it.'" Muslim narrated on the authority of Anas that the Messenger of God, may God bless him and grant him peace, said: **God is pleased with a servant who eats a meal and praises Him for it, or drinks a drink and praises Him for it.**

Surat Al-Fatihah 1:2

Praise be to God, Lord of the Worlds.

Lord of the Worlds He said in As-Sahah: The Lord is one of the names of God the Most High, and it is not said for anything else except with an addition. They said it in the pre-Islamic era for the king. He said in Al-Kashshaf: The Lord is the owner. And from this is the saying of Safwan to Abu Sufyan: For a man from Quraysh to raise me is dearer to me than for a man from Hawazin to raise me, then he mentioned something similar to what As-Sahah said. Al-Qurtubi said in his interpretation: And the Lord is the master, and from this is the saying of God the Most High: **Remember me to your Lord** and in the hadith: **That the female slave should give birth to her Lord**, and the Lord: the reformer, the manager, the healer, and the one who stands up. He said: And the Lord is the one who is worshipped. And from this is the saying of the poet:

The foxes urinate on his head. He who is urinated on by foxes is disgraced.

The word *worlds* is the plural of *world*, which is everything that exists except God, as stated by Qatada. It was also said that the people of every age are *worlds*, as stated by Al-Husayn ibn Al-Fadl. Ibn Abbas said that *worlds* are the jinn and mankind. Al-Farra' and Abu Ubayd said that *worlds* are those who have reason, and they are four nations: mankind, jinn, angels, and devils. Animals are not called *worlds*, because this plural is only the plural of what has reason. Al-Qurtubi narrated these statements in his interpretation and mentioned their evidence. He said: The first statement is the most correct of these statements because it includes every created and existing thing. Its evidence is the statement of God, the Most High: **Pharaoh said, 'And what is the Lord of the worlds?' He said, 'The Lord of the heavens and the earth and what is between them.'** It is taken from knowledge and sign because it indicates its Creator, as stated by Al-Zajjaj. He said: The world is everything that God created in this world and the hereafter. End quote. Based on this, its plural is in this form that is specific to rational beings, giving priority to rational beings over others. Al-Kashshaf said: This is permissible because of the descriptive meaning in it, which is indicating the meaning of knowledge. Al-Faryabi, Abd bin Hamid, Ibn Jarir, Ibn Al-Mundhir, Ibn Abi Hatim, and Al-Hakim have narrated what was mentioned above from Ibn Abbas, and he authenticated it. Abd bin Hamid and Ibn Jarir narrated it from Mujahid. Ibn Jarir narrated it from Saeed bin Jubayr. Ibn Jubayr and Ibn Abi Hatim narrated from Ibn Abbas, regarding the words of God Almighty: **Lord of the worlds**, he said: God of all creation: all the heavens and those in them, and all the earths and those in them and between them, of what He knows and of what He does not know.

Tafsir al-Baghawi

His saying: 2. **Praise be to God** is a statement as if it is informing that the one who deserves praise is God Almighty and in it is teaching the creation to appreciate it. Say praise be to God. Praise can mean thanking for

the blessing, and it can mean praising Him for the praiseworthy qualities in Him. It is said, **I praised so-and-so for the blessing he bestowed upon me** and **I praised him for his knowledge and courage**, and thanks can only be for a blessing, so praise is more general than thanks, since it is not said, **I thanked so-and-so for his knowledge**, for every praiser is grateful, but not every grateful person is grateful. It was said: Praise is with the tongue in words, and thanks are with the limbs in action. God the Almighty said, **And say, 'Praise be to God, who has not taken a son' 11 - Al-Isra'** and He said, **Work, O family of David, in gratitude 123 - Saba'**.

His saying, **To God**, the *lam* in it is for entitlement, just as it is said, **The house belongs to Zaid**.

His saying, **Lord of the worlds**. Lord means owner, just as one says to the owner of a house: Lord of the house. It is also said: Lord of something if he owns it. It also means nurturing and repairing. It is said: So-and-so lords the estate, he nurtures it if he completes it and repairs it, so he is Lord like medicine and righteousness. So God Almighty is the owner of the worlds and their nurturer. It is not said of a creature that he is Lord in the definite form, but rather it is said Lord of such-and-such in the genitive case, because the definite article is for generalization and he does not own everything.

The word *worlds* is the plural of *world*, and it has no singular form. They differed about the worlds. Ibn Abbas said: They are the jinn and mankind because they are the ones charged with addressing God. God the Almighty said: **That he may be to the worlds a warner 1 - Al-Furqan**. Qatada, Mujahid, and Al-Hasan said: They are all creatures. God the Almighty said: "Pharaoh said: And what is the Lord of the worlds? He said: The Lord of the heavens and the earth and what is between them" **23-24 Ash-Shu'ara**. Its derivation is from knowledge and sign. They were called by this name because the effect of creation is evident in them. Abu Ubaid said: They are four nations: angels, humans, jinn, and devils. It is derived from knowledge. Animals are not called *worlds* because they do not reason. They differed about their number. Saeed bin Al-Musayyab said: God has one thousand worlds, six hundred in the sea and four hundred on land. Muqatil bin Hayyan said: God has eighty thousand worlds, forty thousand in the sea and forty thousand on land. Wahb said: God has eighteen thousand worlds. The world is one of them, and the civilization in ruins is like a tent in the desert. Kaab al-Ahbar said: No one can count the number of the worlds except God. God Almighty said: **And none knows the soldiers of your Lord except Him 31 - Al-Muddaththir**.

Tafsir al-Baidawi

2- **Praise be to God** Praise: is the praise of the optional beauty of a blessing or other, and praise: is the praise of the beauty absolutely. You say I praised Zaid for his knowledge and generosity, and you do not say I praised him for his beauty, but I commended him. It

was said that they are brothers, and gratitude: is the response to the blessing in word, deed, and belief. He said:

Three things have benefited you from me: my hands, my tongue, and my hidden conscience.

It is more general than them in one respect, and more specific in another. Since praise is one of the branches of gratitude, it is more widespread for the blessing, and more indicative of its status due to the concealment of belief, and the manners of the limbs are not possible, so he made the head of gratitude and the mainstay of it, so he, may God's prayers and peace be upon him, said: **Praise is the head of gratitude, and he who does not praise Him does not thank God.**

Blame is the opposite of praise, and ingratitude is the opposite of gratitude. It is raised by the beginning and its predicate is for God, and its origin is the accusative, and it has been read with it, but it was changed to the nominative to indicate the generality of praise and its constancy for Him without its renewal or occurrence. It is one of the sources that are accusative with implied verbs that are hardly used with them, and the definition in it is for the genus and its meaning: indicating what everyone knows that praise is? Or for exhaustion, since praise in reality is all for Him, since there is no good except that He is its Giver with or without a middle, as God Almighty said: **And whatever blessing you have is from God** and in it is an indication that He is the Living, Able, Willing, and Knowing. Since praise is not deserved except by he who is like this. And Al-Hamdulillah was read by following the dal and the lam and vice versa, lowering them from the point of view that they are used together in the position of one word.

Lord of the Worlds The Lord is originally a source meaning nurture: which is bringing something to its perfection little by little, then it was described with it for exaggeration like fasting and justice. It was said: It is an attribute of his Lord, He nurtures it, so He is Lord, like you say sleep, sleep, so He is sleep, then the owner was called by it because He preserves what He owns and nurtures it. It is not applied to anyone other than Him except in a restricted way like His saying: **Return to your Lord.** The world is the name of what is known by it, like the seal and the mold, it is predominant in what the Creator Almighty is, and it is everything other than Him of substances and accidents, because of their possibility and their need for an effect that is necessary for its essence, it indicates its existence, and it was only pluralized to include what is under it of different kinds, and the rational ones among them were predominant, so they pluralized it with the ya and the nun like all their descriptions. It was said: It is a name given to those with knowledge from the angels and the two heavy ones, and it was applied to others by way of implication. It was said: He meant by it people here, for each one of them is a scholar in that he includes the counterparts of what is in the greater world of substances and accidents, which the Creator knows as he knows what He created in the greater world. Therefore, He equated looking into them, and the Most High said: **And in yourselves, then will you not see?** And **Lord of the worlds** was read in the accusative

case as praise, or calling, or the verb indicated by praise, and in it is evidence that the possibilities, just as they are in need of the originator when they come into being, are in need of the sustainer when they remain.

Surat Al-Fatihah 1:3
The Most Gracious, the Most Merciful

Surat al-Fatihah 1:3

The Most Gracious, the Most Merciful

Tafsir al-Jalalayn

Meaning the Merciful, which is the desire for good for his people

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: The explanation of the interpretation of His statement, **The Most Gracious, the Most Merciful**, has already been given in the interpretation of **In the Name of God, the Most Gracious, the Most Merciful**, so that makes it unnecessary to repeat it in this place.

We do not need to explain the reason for repeating this in this place, since we do not see that **In the name of God, the Most Gracious, the Most Merciful** from the opening of the Book is a verse. Thus, we have a question for someone who asks: What is the reason for repeating this in this place, and God Almighty has already described Himself with it in His saying **In the name of God, the Most Gracious, the Most Merciful**, despite the proximity of one of the two verses to the other, and its proximity to its companion? Rather, this is an argument for us against the error of the claim of those who claim that **In the name of God, the Most Gracious, the Most Merciful** from the opening of the Book is a verse. For if that were the case, then that would be repeating a verse with one meaning and one word twice without a separation between them. And there are no two adjacent verses repeated with one word and one meaning, without a separation between them from speech whose meaning contradicts their meaning. Rather, a verse is repeated in its entirety in a single surah, with chapters separating between them, and words that are interrupted with something other than the meaning of the repeated verses or other than their wording, and there is no separation between the statement of God Almighty whose name is **the Most Gracious, the Most Merciful** from **In the name of God, the Most Gracious, the Most Merciful**, and the statement of God, **the Most Gracious, the Most Merciful** from **Praise be to God, Lord of the Worlds**.

If he said: **Praise be to God, Lord of the Worlds** is a break from that.

It was said: A group of the people of interpretation denied this, and said: This is from the delayed meaning of precedence, and it is: Praise be to God, the Most Gracious, the Most Merciful, Lord of the Worlds, Master of the Day of Judgment. And they cited as evidence for the validity of what they claimed from that his saying, **Master of the Day of Judgment**, and they said: His saying, **Master of the Day of Judgment**, is an instruction from God to His servant, to describe

Him as the King in the reading of those who read *king* and as the King in the reading of those who read *owner*. They said: What is more deserving of being adjacent to His description of kingship or sovereignty is what is similar to that description, and that is His saying, **Lord of the Worlds**, which is report of His dominion over all kinds of creation, and that being adjacent to His description of greatness and divinity is what has a similar meaning of praise for Him, and that is His saying, **the Most Gracious, the Most Merciful**. So they claimed that this is evidence for them that His saying, **the Most Gracious, the Most Merciful**, means precedence before **Lord of the Worlds**, even though it is apparently delayed. They said: Similar to that is the presentation which means delay, and the delay which means presentation in the speech of the Arabs is more widespread, and in their logic more numerous, than can be counted. Among that is the saying of Jarir ibn Atiyyah:

Fantasy has wandered, where are you? Come back to visit me in peace, peace

Meaning: The imagination wandered around for a while, where is it from you? And as the Most High said in His Book: **Praise be to God, who has sent down to His servant the Book and has not made therein any crookedness, [its being] straight** (al-Kahf 18:1), meaning: Praise be to God, who has sent down to His servant the Book and has not made therein any crookedness, and the like. In that is evidence to support the statement of those who deny that **In the name of God, the Most Gracious, the Most Merciful** is a verse from the opening of the Book.

Tafsir al-Qurtubi

Thirteenth: The Almighty's saying **The Most Gracious, the Most Merciful** He described Himself after **Lord of the Worlds** as **The Most Gracious, the Most Merciful**, because since His description as **Lord of the Worlds** is a form of intimidation, He coupled it with **God the Most Gracious**, because it includes encouragement, to combine in His attributes fear of Him and desire for Him, so it is more helpful in obeying Him and finding security, as He said, **Inform My servants that I am the Forgiving, the Most Merciful * and that My punishment is the painful punishment**. And He said, **The Forgiver of sin, the Acceptor of repentance, the Severe in punishment, the Possessor of bounty**. And in Sahih Muslim on the authority of Abu Hurayrah that the Messenger of God, may God bless him and grant him peace, said: **If the believer knew what punishment is with God, no one would hope for His Paradise, and if the disbeliever knew what mercy is with God, no one would despair of His Paradise**. The meanings of these two names have already been mentioned, so there is no point in repeating them.

Tafsir Ibn Kathir

And the Almighty's saying: **The Most Gracious, the**

Most Merciful We have already discussed this in the Basmalah, which makes it unnecessary to repeat it. Al-Qurtubi said: He described Himself as the Most Gracious, the Most Merciful after saying Lord of the Worlds, so that it would be a case of linking encouragement after intimidation, as the Almighty said: **Inform My servants that I am the Forgiving, the Most Merciful, and that My punishment is the painful punishment.** And the Almighty's saying: **Indeed, your Lord is swift in penalty, and indeed, He is Forgiving and Merciful.** He said: So the Lord in it is intimidation, and the Most Gracious, the Most Merciful is encouragement. In Sahih Muslim, on the authority of Abu Hurairah, he said: The Messenger of God, may God bless him and grant him peace, said: "If the believer knew what punishment is with God, no one would hope for His Paradise. If the disbeliever knew what mercy is with God, no one would despair of His mercy."

Fath al-Qadir

3- The Most Gracious, the Most Merciful Its interpretation has been presented. Al-Qurtubi said: He described Himself, the Most High, after the Lord of the Worlds, as the Most Gracious, the Most Merciful, because since His description as the Lord of the Worlds is a form of intimidation, He linked it with the Most Gracious, the Most Merciful, because it includes encouragement, so that His attributes combine intimidation of Him and desire for Him, and thus it is more helpful in obeying Him and more preventive, as the Most High said: **Inform My servants that it is I who am the Forgiving, the Most Merciful * and that My punishment is the painful punishment.** And He said: **The Forgiver of sin, the Acceptor of repentance, the Severe in punishment.** And in Sahih Muslim on the authority of Abu Hurayrah that the Messenger of God, may God bless him and grant him peace, said: **If the believer knew what punishment is with God, no one would hope for His Paradise, and if the disbeliever knew what mercy is with God, no one would despair of His Paradise.** End quote. Abd bin Hamid narrated on the authority of Qatadah regarding his statement: **Praise be to God, Lord of the Worlds,** he said: What He described of His creation, and in His statement the Most Gracious, the Most Merciful, he said: He praised Himself.

Tafsir al-Baghawi

3. The Most Gracious, the Most Merciful

Tafsir al-Baidawi

3- The Most Gracious, the Most Merciful He repeated it to explain what we will mention.

Surat Al-Fatihah 1:4
Owner of the Day of Judgment

Surat al-Fatihah 1:4

Owner of the Day of Judgment

Tafsir al-Jalalayn

King of the Day of Judgment) meaning the recompense, which is the Day of Resurrection. It was specifically mentioned because there is no apparent kingship in it for anyone except God Almighty, as evidenced by {To whom belongs the kingdom today? To God belongs it}. And whoever reads {Malik}, its meaning is the owner of the entire matter on the Day of Resurrection, or He is always described as such {like the Forgiver of sin}, so it is correct that it occurs as an attribute of knowledge.

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: The reciters differ in their recitation of **Malik Yawm ad-Din**. Some of them recite it as **Malik Yawm ad-Din**, some of them recite it as **Malik Yawm ad-Din**, and some of them recite it as **Malik Yawm ad-Din** with the kaf in the accusative case. We have exhaustively narrated the narration from those who narrated it in the Book of Recitations, and they informed us of the recitation we chose in it, and the reason for the correctness of the recitation we chose in it. So we disliked repeating that in this place, since what we intended, in this book of ours, was to explain the aspects of interpretation of the Qur'an, not the aspects of its recitation.

There is no disagreement among all those who know the Arabic language that the word *king* is derived from *king*, and that *owner* is taken from *king*. The interpretation of the reading of those who read it as **owner of the Day of Judgment** is that the kingdom on the Day of Judgment belongs to God alone, without all of His creation, who were before that in this world tyrannical kings who disputed with Him the kingdom and defended Him from being the only ones with pride, greatness, authority, and tyranny. So they were certain of meeting God on the Day of Judgment that they were the small and humiliated ones, and that He, without them and without others, has the kingdom and pride, honor, and splendor, as He, the Most High, and His names are sanctified, said in His revelation: "On the Day when they will appear, nothing of them will be hidden from God. To whom belongs the kingdom this Day? To God, the One, the Prevailing." (Ghafir 40:16) So God, the Most High, informed us that He will be the only one with the kingdom on that Day, without the kings of this world, who on the Day of Judgment will have become humiliated and lowly, and their world in the Hereafter will have become loss.

As for the interpretation of the reading of those who read **Master of the Day of Judgment**, it is:

Abu Kuraib narrated to us, saying: Uthman bin Saeed narrated to us, on the authority of Bishr bin Ammarah, who said: Abu Rawq narrated to us, on the authority of Ad-Dahhak, on the authority of Abdullah bin Abbas: **Master of the Day of Judgment**, meaning that no one will have a ruling with Him on that day like their ruling in this world. Then He said: **They will not speak except for one whom the Most Merciful permits and who says what is right** (An-Naba': 38). And He said: **And all voices will be hushed before the Most Merciful** (Ta-Ha 20:108). And He said: **And they will not intercede except for him with whom He is pleased** (Al-Anbiya': 28).

Abu Ja'far said: The first of the two interpretations of the verse, and the most correct of the two readings in my opinion, is the first interpretation, which is the reading of those who read *king* in the sense of kingship. Because in acknowledging His uniqueness in kingship, there is an affirmation of His uniqueness in kingship, and the virtue of kingship being greater than the owner, since it is known that there is no king except that He is the owner, and the owner may not be a king.

And then, God, the Most High, informed His servants in the verse before His saying, **Master of the Day of Judgment**, that He is the Master of all the worlds, their Master, their Reformer, the Overseer of them, and the Most Merciful to them in this world and the Hereafter, by His saying, **Praise be to God, Lord of the Worlds, the Most Gracious, the Most Merciful**. And since He, the Most High, had informed them of His dominion over them in this way by His saying, **Lord of the Worlds**, then it is more appropriate for His attributes, the Most High, to follow that, unless His saying, **Lord of the Worlds, the Most Gracious, the Most Merciful**, implies, despite the closeness of the connection and proximity between the two verses, since His wisdom is a wisdom that is not like any other wisdom. And in repeating His description, the Most High, as **Master of the Day of Judgment**, there was a repeat of what had already been described of Him in His saying, **Lord of the Worlds**, despite the closeness of the two verses and the proximity of the two attributes. And in repeating that, there was a repetition of different words with the same meanings, which do not provide the listener with what was repeated of it with any benefit that he needed. What He, the Most High, did not contain of His attributes before His saying, **Master of the Day of Judgment**, is the meaning in His saying, **Master of the Day of Judgment**, which is His description as the King.

So it is clear that the first of the two readings is correct, and the most deserving of the two interpretations of the Book, is the reading of the one who reads it **Master of the Day of Judgment**, meaning that the king is devoted to Him on the Day of Judgment, without the reading of the one who reads it **Master of the Day of Judgment**, which means that He has the power to judge between them and to decide, uniquely and without the rest of His creation.

If someone thinks that His saying, **Lord of the Worlds**, is report about His ownership of them in this world but not in the Hereafter, then it is necessary to connect

that with the report about Himself, that He is the One who owns them in the Hereafter in the same way that He owns them in this world with His saying, **Owner of the Day of Judgment**, then he has neglected and made a mistaken assumption.

For if it were permissible for someone to think that the meaning of His saying, **Lord of the worlds**, is limited to reporting the Lordship of the world of this world, not the world of the Hereafter, with no indication that this means that way in the apparent meaning of the revelation, or in a report from the Messenger, may God bless him and grant him peace, transmitted by it, or by an argument found in reason, then it would be permissible for another to think that it is limited to the world of the time in which His saying, **Lord of the worlds**, was revealed, not to mention all that happens after it in the new times of the worlds. For it is correct, based on what we have presented of the explanation, that the world of each time is not the world of the time after it.

Whoever is ignorant of the truth of this, based on what we have presented, is foolish. For in the words of God, the Most High: **And We had certainly given the Children of Israel the Scripture and wisdom and prophethood, and provided for them of the good things and preferred them over the worlds** (al-Jathiyah 45:160), there is clear evidence that the world of every age is not the world of the time before it, nor the world of the time after it, since God, the Most High, preferred the nation of our Prophet Muhammad, may God bless him and grant him peace, over all other nations that have passed away, and He informed them of that in His words: **You are the best nation produced for mankind** (Al-Imran: 110). So it is known from this that the Children of Israel in the time of our Prophet were not the best of the worlds, despite their denial of him, may God bless him and grant him peace. Rather, the best of the worlds in that age and after it until the Day of Judgment were those who believed in him and followed his path, not those other nations who denied and strayed from his path.

Since it is clear that the interpretation of an interpreter is corrupt, if he interprets his statement, **Lord of the worlds**, to mean that God is the Lord of the worlds of the time of our Prophet Muhammad, may God bless him and grant him peace, and not the worlds of all other times besides him, then it is clear that the statement of the one who claims that its interpretation is: Lord of the world of this world and not the world of the Hereafter, and that **Owner of the Day of Judgment** deserves to be connected to it so that it is known that in the Hereafter he is of their kingdom and lordship like what he was in this world.

The one who claims this is asked about the difference between him and someone like him who is arbitrary in interpreting his statement, **Lord of the worlds**. He is arbitrary and says: He only meant by that that He is the Lord of the worlds of the time of Muhammad, may God bless him and grant him peace, not the worlds of any other time before him or after him, like the one who said this statement claimed: He meant by it the worlds of this world not the worlds of the Hereafter, from origin or implication. So he will not say anything about one of them without imposing the same on the other.

As for the one who claims that the interpretation of His statement, **Owner of the Day of Judgment**, is that He is the One who owns the establishment of the Day of Judgment, then what the one who said this statement before it has obliged us to do is necessary for him. Since the establishment of the Resurrection is nothing but the return of the creation that has perished to the forms they were in before their destruction, in the abode in which He has prepared for them what He has prepared. And they are the knowledgeable ones about whom the Most High has informed us that He is their Lord in His statement, **Lord of the worlds**.

As for the interpretation of that in the reading of the one who read **Master of the Day of Judgment**, he meant: O Master of the Day of Judgment, so he made it accusative with the intention of calling and supplication, as the Most High said: **Joseph, turn away from this** (Yusuf 12:29) with the interpretation: O Joseph, turn away from this, and as the poet of Banu Asad said, and it is poetry, as it is said, pre-Islamic:

If you have accused me of lying about it, I will find a similar calf.

He wants: Oh part, and as the other said:

You lied, by the House of God, do not marry her, Bani Shab, her horns are stubborn and milking

He means: O son of a young man who has horned it. What made him mislead in reading that by putting the kaf in the accusative case of *Malik* in the meaning that I described his confusion in interpreting his saying: **You alone we worship and You alone we ask for help** in his interpretation, with the genitive and genitive case of **Malik of the Day of Judgment**. So he thought that the meaning of that would not be correct after putting the genitive case of **Malik of the Day of Judgment**, so he put the genitive case of **Malik of the Day of Judgment** so that **You alone we worship** would be addressed to him. It is as if he meant: O Master of the Day of Judgment, You alone we worship and You alone we ask for help. And if the interpretation of the beginning of the surah had been known, and that **Praise be to God, Lord of the Worlds** was a command from God to His servant, it would have been said as we mentioned before from the report on the authority of Ibn Abbas: that Gabriel said to the Prophet, may God bless him and grant him peace, on the authority of God, the Most High: Say, O Muhammad, **Praise be to God, Lord of the Worlds, the Most Gracious, the Most Merciful, Master of the Day of Judgment**, and also say, O Muhammad: **You alone do we worship and You alone do we ask for help**. And it was understood from the Arabs that it is their custom, when they narrate or command the narration of report that follows the statement, to address and then inform about an absent person, and to inform about an absent person and then return to addressing, because in narrating by speech there is a meaning for the absent and the addressed, like their saying to the man: I said to your brother: If you had stood up, I would have stood up, and I said to your brother: If he had stood up, I would have stood up, to make it easy for him to get out of what he found difficult to direct by drawing **Master of the Day of Judgment**.

And from the likes of **Master of the Day of Judgment** in

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the genitive case, then returning it to the address with **You alone we worship**, as we mentioned before the verse from the poetry of Abu Kabir al-Hudhali:

Oh, how I long for you, Khalid's grandmother, and the whiteness of your face for the dusty ground

Then he returned to the speech, saying, **By the whiteness of your face**, after the report about Khalid had passed in the sense of report about the absent.

And from it is the saying of Labid bin Rabi'ah:

She began to complain to me, crying, and she carried you for seven years after seventy.

So he returned to addressing himself, and the report about him had been presented in the manner of report about the absent.

And from this is the saying of God, which is the most truthful statement and the most firm proof: **Until, when you were in the ships and they sailed with them by a good wind** (Yunus 10:22). So He addressed and then returned to reporting on the absent, and did not say: and they sailed with you. The evidence from poetry and the speech of the Arabs on this is more than can be counted, and what we have mentioned is sufficient for whoever is guided to understand it.

Reading **Malik Yawm ad-Din** is forbidden and not permissible, due to the consensus of all the scholars of the nation and reciters to reject reading it with this word.

The statement in the interpretation of his saying: **The Day of Judgment**.

Abu Jaafar said: The religion in this context is interpreted as the reckoning and reward for deeds, as Ka'b ibn Ju'ayl said:

If they throw at us, we throw at them and approach them as they lend us

As the other said:

Know and be certain that your kingdom will perish, and know that you will be judged for what you do.

Meaning: You will be rewarded for what you do.

And from that is the saying of God Almighty: **No! Rather, you deny the Recompense**. Meaning: the recompense. **And indeed, over you are keepers**. (al-Infitar 82:9, 115) They keep track of the deeds that you do. And the Almighty's saying: **Why then, if you were not to be judged?** (al-Waqi'ah 56:86) Meaning, you were not rewarded for your deeds nor held accountable.

Religion has meanings in the speech of the Arabs other than the meaning of accountability and recompense, and we will mention them in their places, God willing.

And with what we said in the interpretation of his saying **the Day of Judgment**, the traces came from the predecessors of the commentators, with the correction of the evidence of their interpretation that they

interpreted in that.

Abu Kuraib Muhammad ibn al-Ala' told us: Uthman ibn Saeed told us: Bishr ibn 'Amara told us: Abu Rawq told us, on the authority of al-Dahhak, on the authority of 'Abdullah ibn 'Abbas: **The Day of Judgment**, he said: The Day of Judgment for the creation, which is the Day of Resurrection. He will judge them by their deeds, if good, then good, and if evil, then evil, except for those whom He pardons, for the matter is His. Then He said: **Is not His the creation and the command?** (al-A'raf 7:54).

Musa bin Harun Al-Hamadani told me: Amr bin Hammad Al-Qannad told us: Asbat bin Nasr Al-Hamadani told us, on the authority of Ismail bin Abdul Rahman Al-Suddi, on the authority of Abu Malik, on the authority of Abu Salih, on the authority of Ibn Abbas, on the authority of Marra Al-Hamadani, on the authority of Ibn Masoud, and on the authority of some of the companions of the Prophet, may God bless him and grant him peace: **Master of the Day of Judgment**, meaning the Day of Reckoning.

Al-Hasan bin Yahya told us: Abd al-Razzaq told us: Muammar told us, on the authority of Qatada, regarding his statement, **Owner of the Day of Judgment**, he said: The day on which God will judge His servants according to their deeds.

Al-Qasim bin Al-Hasan told us: Al-Hussein bin Dawud told us: Hajjaj told me, on the authority of Ibn Jurayj, **Master of the Day of Judgment**. He said: The day when people will be judged.

Tafsir al-Qurtubi

Fourteenth: The Almighty's saying: **Master of the Day of Judgment**. Muhammad bin al-Sumaiqa' read it with the accusative case of Malik, and there are four languages for it: Malik, Malik, Malik - shortened from Malik - and Malik. The poet said:

And days were long for us, in which we disobeyed the King when he judged us.

Another said:

Be content with what the King has divided, for He has divided the creatures among us in a way that is evident.

Creatures: the natures that man was created with. It was narrated on the authority of Nafi' that the kasra in *malak* is pronounced with a long vowel, so it is read *maliki* in the language of those who prolong the vowel marks, and it is a language of the Arabs mentioned by Al-Mahdawi and others.

Fifteenth: Scholars differed as to which is more eloquent: king or owner? Both readings were narrated from the Prophet, may God bless him and grant him peace, Abu Bakr and Umar. They were mentioned by Al-Tirmidhi, and it was said: King is more general and more eloquent than owner, because every king is a owner, but not every king is a king, and because the

king's command is effective over the owner in his kingdom, so that he does not act except according to the king's management, as stated by Abu Ubaidah and Al-Mubarrad. It was said: Owner is more eloquent, because he is the owner of people and others, so the owner is more eloquent in his action and greater, because the laws of the Sharia are implemented to him, and then he has more ownership.

Abu Ali said: Abu Bakr bin Al-Sarraj narrated on the authority of some of those who chose to read with *Malik* that God the Almighty described Himself as the Owner of everything by saying: **Lord of the worlds**. There is no benefit in the reading of those who read *Malik* because it is repetition. Abu Ali said: There is no proof in this, because in the revelation there are things in this form. The general comes first and then the specific is mentioned, such as His saying: **He is God, the Creator, the Maker, the Fashioner**. The Creator is general. And the Fashioner is mentioned because it draws attention to the creation and the existence of wisdom. And as God the Almighty said: **And of the Hereafter they are certain** after His saying: **Those who believe in the unseen**. And the unseen includes the Hereafter and other things, but it was mentioned because of its greatness, and to draw attention to the obligation of believing in it, and to refute the disbelievers who deny it. And as He said: **The Most Gracious, the Most Merciful**, so He mentioned the Most Gracious, which is general, and He mentioned the Most Merciful after it, to make the believers specific to Him in His saying: **And He is to the believers Most Merciful**. Abu Hatim said: Malik is more eloquent in praising the Creator than Malik, and Malik is more eloquent in praising the created beings than Malik. The difference between them is that the owner of the created beings may not be a king, but if God is the owner, then He is a king. Judge Abu Bakr Ibn Al-Arabi chose this statement and mentioned three aspects. The first: You add it to the specific and the general, so you say: Malik of the house, the land, and the garment, just as you say: Malik Al-Muluk. The second: It is applied to the owner of the little and the much, and if you contemplate these two statements, you will find them to be one. The third: You say: Malik Al-Mulk, and you do not say: Malik Al-Mulk. Ibn Al-Hisar said: This is because what is meant by Malik is to indicate the king - with a kasra on the meem, and it does not include the king - with a damma on the meem - and Malik includes both matters, so it is more deserving of exaggeration. It also includes perfection, and for this reason he deserved the kingship over those below him. Do you not see the saying of the Most High: **Indeed, God chose him over you and increased him abundantly in knowledge and body**. And for this reason he, peace be upon him, said:

The Imamate is in Quraysh and Quraysh is the best of the Arab tribes, and the Arabs are better and more noble than the Persians. It includes power and choice, and that is a necessary matter in a king. If he is not able and chosen and his rule and command are not enforced, his enemy will subdue him, others will overcome him, and his subjects will despise him. It includes violence, command and prohibition, promise and threat. Do you not see the words of Solomon, peace be upon him: **Why do I not see the hoopoe, or is he among the absent? * I will surely punish him with a**

severe punishment. And other amazing matters and noble meanings that are not found in a king.

I said: Some of them argued that Malik is more eloquent because it contains an extra letter, so the one who recites it has ten good deeds more than the one who recites it Malik. I said: This is looking at the wording, not the meaning, and the recitation has been proven by Malik, and it contains a meaning that is not in Malik, as we have explained, and God knows best.

Sixteenth: It is not permissible for anyone to be called by this name or to be called by it except God Almighty. Al-Bukhari and Muslim narrated on the authority of Abu Hurairah, who said: The Messenger of God, may God bless him and grant him peace, said:

"God will seize the earth on the Day of Resurrection and fold up the heavens with His right hand, then He will say, 'I am the King. Where are the kings of the earth?'" And also on his authority, on the authority of the Prophet, may God bless him and grant him peace, he said:

The most abject name before God is a man who is called King of Kings - Muslim added - **There is no king except God, the Almighty and Majestic**. Sufyan said: Like Shah Shah. Ahmad ibn Hanbal said: I asked Abu Amr al-Shaibani about Akhnas, and he said: The lowest. And it was narrated from him that the Messenger of God, may God bless him and grant him peace, said: **The most hateful and wicked man before God on the Day of Resurrection is a man who is called King of Kings, there is no king except God, the Exalted**. Ibn al-Hisar said: Likewise **Master of the Day of Judgment** and **Master of the Kingdom**. There should be no disagreement that this is forbidden for all creatures, just as the King of Kings is forbidden, but as for the description of Malik and Malak, they are:

Seventeenth: It is permissible to describe with them those who are characterized by their concept. God Almighty said: **Indeed, God has sent you Talut as a king**. And the Prophet, may God bless him and grant him peace, said:

People from my nation were shown to me as warriors in the cause of God, riding the waves of this sea, kings on thrones or like kings on thrones.

Eighteenth: If someone were to say: How did He say: **Master of the Day of Judgment** while the Day of Judgment has not yet existed, then how can He describe Himself as the King of what He has not created? It would be said to him: Know that Malik is an active participle from the verb **to possess**, and the active participle in the speech of the Arabs may be added to what comes after it and it has the meaning of a future action, and that would be, according to them, a sound, reasonable and correct statement, like your saying: This is the one who will hit Zaid tomorrow, meaning he will hit Zaid. Likewise: This is the pilgrim to the House of God next year, meaning he will perform the Hajj next year. Do you not see that the action may be attributed to him even though he has not done it yet, but rather it is intended to mean the future? Likewise, His Almighty's saying: **Master of the Day of Judgment** is interpreted as meaning the future, meaning he will own the Day of Judgment or on the Day of Judgment

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when it is present.

A second aspect: That the interpretation of the owner is related to the ability, meaning that he is able on the Day of Judgment, or on the Day of Judgment and its creation, because the owner of a thing is the one who disposes of the thing and is able to do it, and God Almighty is the owner of all things and disposes of them according to His will, nothing of them is forbidden to Him.

The first face is yesterday in Arabic and it is implemented in its path, said Abu Al-Qasim Al-Zajaji.

A third aspect: It is said: Why did He single out the Day of Judgment when He is the Master of the Day of Judgment and other things? It is said to him: Because in this world they were disputing over the kingdom, like Pharaoh, Nimrod, and others, and on that day no one will dispute His kingdom, and they will all submit to Him, as the Most High said: **Whose is the kingdom this day?** So all of creation answered: **To God, the One, the Prevailing.** Therefore He said: Master of the Day of Judgment, meaning on that day there will be no master, judge, or rewarder other than Him, glory be to Him, there is no god but Him.

Nineteenth: If God Almighty is described as a king, then that is one of the attributes of His essence, and if He is described as a master, then that is one of the attributes of His action.

The twentieth: The day: is the time from sunrise to sunset, so it was borrowed for what is between the beginning of the Resurrection and the time when the people of the two abodes will settle in them. The day may also be used to refer to an hour of it, as God Almighty said: **Today I have perfected for you your religion.** The plural of day is days, and its root is ayyawam, which was assimilated. Sometimes they express intensity with the word day, and it is said: a day ayyawm, just as it is said: a night of nights. The rajaz poet said:

Yes, brother of the fight on the right day

It is inverted from it. The waw was delayed and the mim was brought forward, then the waw was changed to a ya' when it became a terminal, just as they said: adla, so the plural is dalu.

Eleventh: Religion: The reward for deeds and the reckoning for them. This is what Ibn Abbas, Ibn Masoud, Ibn Jurayj, Qatada and others said. It was narrated from the Prophet, may God bless him and grant him peace, and this is indicated by the words of God Almighty: **On that Day God will pay them their due recompense in full,** meaning their reckoning. He also said: **This Day every soul will be recompensed for what it earned,** and **This Day you will be recompensed for what you used to do,** and he said: **Will we indeed be recompensed?** meaning rewarded and held accountable. Labid said:

You will reap what you sow one day, but a young man will be judged one day as a creditor.

Another said:

If they throw at us, we throw at them and approach them as they lend us

Another said:

And declare with certainty that your kingdom is fleeting, and know that as you judge, you will be judged.

The linguists said: I rewarded him for his actions, a debt **with the letter dāl open** and a debt **with the letter dāl closed.** From this comes the word *dayyān* in the description of the Almighty Lord, meaning the rewarder. In the hadith:

The bag is from the word *dan* which means **he held himself accountable.** It was also said: **the judiciary.** It was also narrated on the authority of Ibn Abbas, and from it is the saying of Tarafa:

By your life, the Temple load on its grandfather was not a war for your religion from Egypt

The meanings of these three are close. Religion also means obedience, and from this is the saying of Amr ibn Kulthum:

And we have long, proud days in which we disobeyed the king and refused to obey him.

So, it is a common word, which is:

Twenty-second: Tha'lab said: A man obeys, disobeys, is honored, is humiliated, and is subjugated. It is one of the opposites. Religion is used to refer to habit and condition, as he said:

Like you from Umm Al-Huwairith before her

Al-Muthaqab said, mentioning his camel:

She says, if I protect her from my wrath, is this his religion and my religion forever?

Religion is the king's biography. Zuhair said:

If you settled in the atmosphere of Bani Asad in the religion of Amr and Fadak came between us

He wanted to be in the place of Amr's obedience. And religion: disease, according to Al-Laythani. And he recited:

Oh, your heart is from Salma and we have a religion

Tafsir Ibn Kathir

Some readers read **Malik Yawm ad-Din** and others read *Malik* and both are correct and mutawatir in the seven, and it is said Malik with a kasra on the lam and with a sukoon, and it is also said Malik and Nafi' made the kasra on the kaf full and read **Maliki Yawm ad-Din** and both readings are preferred by those who prefer them in terms of meaning and both are correct and good, and al-Zamakhshari preferred Malik because it is the reading of the people of the two sanctuaries and because of his saying: **To whom belongs the kingdom today** and his saying: **His saying is the truth and to Him belongs the kingdom** and it was narrated from Abu Hanifa that he read: **Malik Yawm ad-Din** as a verb,

subject and object and this is very strange and irregular and Abu Bakr bin Abi Dawud narrated something strange about that where he said: Abu Abd al-Rahman al-Azdi told us, Abd al-Wahhab bin Adi bin al-Fadl told us on the authority of Abu al-Mutarraf on the authority of Ibn Shihab that it reached him that the Messenger of God, may God bless him and grant him peace, and Abu Bakr, Umar, Uthman, Muawiyah and his son Yazid bin Muawiyah used to read **Maliki Yawm ad-Din** Ibn Shihab said and the first to innovate Malik was Marwan I said Marwan had knowledge of the authenticity of what he read that Ibn Shihab did not see, and God knows best. It has been narrated through multiple chains of transmission, mentioned by Ibn Mardawayh, that the Messenger of God, may God bless him and grant him peace, used to recite it **Malik Yawm ad-Din**. Malik is derived from kingship, as God the Almighty said: **Indeed, it is We who inherit the earth and whoever is on it, and to Us they will be returned.** And He said: **Say, 'I seek refuge in the Lord of mankind * the King of mankind.'** And Malik is derived from kingship, as God the Almighty said: **Whose is the kingdom this day? To God, the One, the Prevailing.** And He said: **His word is the truth, and His is the kingdom.** And He said: "Kingship on that Day will be the truth for the Most Gracious. And it will be a hard Day for the disbelievers." And specifying kingship for the Day of Judgment does not negate it from what is besides it, because the report has been presented that He is the Lord of the worlds, and this is general in this world and the Hereafter. Rather, it was added to the Day of Judgment because no one will claim anything there, and no one will speak except with His permission, as God the Almighty said: "The Day the Spirit and the angels will stand in rows. They will not speak except he whom the Most Gracious permits and he will say what is right." And God the Almighty said: **And the voices will be hushed before the Most Gracious, and you will not hear except a whisper.** And God the Almighty said: "The Day He comes, no soul will speak except by His permission. Then among them will be wretched and happy." Ad-Dahhak said on the authority of Ibn Abbas: Malik **The Day of Judgment** means that no one will have a judgment with Him on that day like their kingship in this world. He said: And the Day of Judgment is the Day of Reckoning for the creation, and it is the Day of Resurrection. He will judge them by their deeds, if good, then good, and if evil, then evil, except for those whom He pardons. And others of the Companions, Followers, and Salaf said the same, and it is apparent. Ibn Jarir narrated from some of them that he went to the interpretation of the Owner of the Day of Judgment that he is the One who is able to establish it, then he began to weaken it. It is apparent that there is no contradiction between this statement and what came before it, and that each of those who said this statement and what came before it acknowledges the correctness of the other statement and does not deny it. However, the context is more indicative of the first meaning than this, as God Almighty said: **The sovereignty on that Day will belong to the Most Merciful, and it will be a difficult Day for the disbelievers.** And the second statement is similar to God Almighty's statement: **And the Day He will say, 'Be,' and it will be.** And God knows best. The King in reality is God, the Almighty, the Majestic. God the Almighty said: "He is God, other than whom there is no

god, the King, the Holy, the Peaceful." In the two Sahihs on the authority of Abu Hurairah, may God be pleased with him, with a chain of transmission traceable to the Prophet, may God bless him and grant him peace, **The most abhorrent name before God is a man who calls himself the King of Kings, while there is no King except God.** In both of them, on the authority of the Messenger of God, may God bless him and grant him peace, he said: "God will seize the earth and roll up the heavens with His right hand, then He will say: I am the King. Where are the kings of the earth? Where are the tyrants? Where are the arrogant?" And in the Noble Qur'an: **Whose is the kingdom today? It belongs to God, the One, the Prevailing.** As for calling someone other than Him a king in this world, it is by way of metaphor, as God the Almighty said: **Indeed, God has sent to you Saul as a king** "And there was a king after them" **When He appointed among you prophets and made you kings.** In the two Sahihs: **The likeness of kings on thrones.**

Religion is recompense and accountability, as God Almighty said: **On that Day, God will pay them their due debt in full.** And He said: **Are we really to be held accountable?** That is, rewarded and held accountable. And in the hadith: **The intelligent person is he who judges himself and works for the afterlife.** That is, he holds himself accountable, as Omar, may God be pleased with him, said: "Hold yourselves to account before you are held accountable, weigh yourselves before you are weighed, and prepare for the greatest presentation before the One from whom your deeds are not hidden. "On that Day you will be exposed, nothing of you will be hidden."

Fath al-Qadir

Then he mentioned the rest of Al-Fatihah 4- **Master of the Day of Judgment** Malak, Malik, and Malak were read with a sukoon on the lam and Malak in the verb form. Scholars differed as to which is more eloquent, Malak or Malik? It was said: Malak is more general and eloquent than Malik, because every king is a king, but not every king is a king, and because the king's command is effective over the owner in his kingdom so that he does not turn away except from the king's management, said Abu Ubaid and Al-Mubarrad and preferred by Al-Zamakhshari. It was said: Malik is more eloquent because he is the owner of people and others, so the owner is more eloquent in his actions and greater. Abu Hatim said: Malik is more eloquent in praising the Creator than Malak. And Malak is more eloquent in praising the creatures than Malik, because the owner of the creatures may not be a king, and if God is a owner, then He is a king. Judge Abu Bakr bin Al-Arabi chose this. The truth is that each of the two descriptions has a special type that the other does not have. The owner has the power to do what the king cannot do in terms of dealing with what he owns, such as selling, gifting, emancipating, and the like. The king has the power to do what the owner cannot do in terms of dealing with managing the property, protecting it, and looking after the interests of the subjects. The owner is stronger than the king in some matters, and the king is stronger than the owner in some matters. The difference between the two descriptions with respect to the Lord Almighty is that the king is an

Surat Al-Fatihah 1:4 Owner of the Day of Judgment

attribute of His essence, and the owner is an attribute of His action. The Day of Judgment: The Day of Recompense from the Lord Almighty to His servants, as He said: "And what will make you know what is the Day of Judgment? Then what will make you know what is the Day of Judgment? The Day when no soul will possess anything for another, and the command, that Day, will belong to God." This addition to the circumstance is by way of expansion, like their saying: **O thief of the people of the house tonight.** And the Day of Judgment, even if it is delayed, the active participle and what is similar to it may be added to the future, like your saying: **This one will hit Zaid tomorrow.**

Al-Tirmidhi narrated on the authority of Umm Salamah that "the Prophet, may God bless him and grant him peace, used to recite 'king' without an alif." Ibn al-Anbari narrated something similar on the authority of Anas. Ahmad and al-Tirmidhi narrated on the authority of Anas as well: "The Prophet, may God bless him and grant him peace, Abu Bakr, Umar and Uthman used to recite Malik with an alif." Saeed ibn Mansur narrated something similar on the authority of Ibn Umar, with a chain of transmission traceable to the Prophet. Waki' also narrated something similar in his Tafsir, Abd ibn Humayd and Abu Dawud on the authority of al-Zuhri, with a chain of transmission traceable to the Prophet, may God bless him and grant him peace. Abd al-Razzaq also narrated it in his Tafsir, Abd ibn Humayd and Abu Dawud on the authority of Ibn al-Musayyab, with a chain of transmission traceable to the Prophet, may God bless him and grant him peace. This has been narrated through many chains of transmission, so it is more reliable than the first. Al-Hakim narrated and authenticated it on the authority of Abu Hurayrah: "The Messenger of God, may God bless him and grant him peace, used to recite Malik the Day of Judgment." At-Tabarani narrated it in al-Kabeer likewise on the authority of Ibn Mas'ud, with a chain of transmission traceable to the Prophet, may God bless him and grant him peace. Ibn Jarir and al-Hakim narrated it and authenticated it on the authority of Ibn Mas'ud and some of the Companions that they interpreted the Day of Judgment as the Day of Reckoning. Ibn Jarir and Ibn Abi Hatim narrated it likewise on the authority of Ibn Abbas. Abdul Razzaq, Abdul Bin Hamid, and Ibn Jarir narrated on the authority of Qatada, who said: The Day of Judgment is the day on which God will judge His servants according to their deeds.

Tafsir al-Baghawi

4. His saying **Master of the Day of Judgment** Asim, Al-Kisa'i and Ya'qub read: *Master* and the others read: *King*. Some people said: Their meaning is one, like *Farheen* and *Farheen*, and *Hadheereen* and *Hadheereen* and their meaning is the Lord. It is said: The owner and king is the one who is able to create things from nothingness to existence and no one is able to do that except God. Abu Ubaidah said: Malik is more comprehensive and broader because it is said: The owner of the slave, the bird and the beasts, and it is not said: The king of these things. Because he does

not own something except that he owns it, and he may own something without owning it. Some people said: King is more appropriate because every king is a king, but not every king is a king, and because it is more consistent with the rest of the Qur'an, such as the Almighty's saying: **So exalted is God, the True King** (Ta-Ha: 114), **The Holy King** (al-Hashr 59:23). Mujahid said: Religion is the reckoning. God the Almighty said: **That is the right religion** (al-Tawbah 9:36), meaning the straight reckoning. And **King of mankind** Surat An-Nas, Ibn Abbas, Muqatil, and As-Suddi said: King of the Day of Judgment is the Judge of the Day of Judgment. Qatada said: Religion is the recompense. It applies to recompense in both good and evil. It is said: As you judge, you will be judged.

Muhammad bin Kaab Al-Qurazi said: A king on a day when nothing will be of any use except religion. Yaman bin *Rabab* said: Religion is subjugation. It is said: I subdued him and he became humiliated. It is also said: Religion is obedience, meaning the day of obedience. The Day of Judgment was specifically mentioned, even though He is the Owner of all days, because on that day all possessions will vanish, and there will be no possession or command except His. God Almighty said: **The sovereignty on that Day belongs to the Most Gracious 26 - Al-Furqan** and He said: **Whose sovereignty is this Day? To God, the One, the Prevailing 16 - Ghafir** and He said: **And the command on that Day belongs to God 19 - Al-Infitar**. Abu Amr read: **(The Most Merciful is the Owner)** by assimilating the meem into the meem. Likewise, he assimilates every two letters of the same type or one place of articulation or two places of articulation close to each other, whether the letter is silent or moving, except if the first letter is doubled or tanween or defective or open or the letter taa' before it is silent and not like two, then he does not assimilate them. The assimilation of the moving letter occurs in the major assimilation. Hamza agreed with him in assimilation of the moving letter in his saying: **The house of a group 81 - An-Nisa, And those who scatter in rows * And those who drive away with a rebuke * And those who recite the remembrance 1-3 As-Saffat, And those who scatter scattered 1- Adh-Dharyat** He assimilated the ta' with the letters that follow it. Al-Kisa'i and Hamza agreed with him in the small assimilation, which is the assimilation of a consonant with a moving letter except for the ra' with the lam and the dal with the jim. Likewise, Hamza does not assimilate - according to the narration of Khallad and Khalaf - the dal with the seen, sad, and zay. There is no assimilation for the rest of the reciters except in a few letters.

Tafsir al-Baidawi

4- **Master of the Day of Judgment** is the reading of Asim, Al-Kisa'i and Ya'qub, and it is supported by the Almighty's saying: **The Day when no soul will possess anything for another, and the command that Day will belong to God.** The rest read *king*. This is the preferred reading because it is the reading of the people of the

Two Holy Mosques and because of the Almighty's saying: **Whose is the kingdom today?** And because of the glorification. The owner is the one who disposes of the owned objects as he wishes from the kingdom. The king is the one who disposes of the command and prohibition of those commanded from the kingdom. It was read with the lightening and king with the word of the work. And Malik in the accusative for praise or the state, and Malik in the nominative with the tanween and added as the predicate of a deleted subject, and Malik added with the nominative and accusative. And the Day of Judgment and from it **As you judge, you will be judged** and the verse of enthusiasm:

There is nothing left but aggression, approach them as they approach

The active participle is added to the circumstance, making it act as a direct object, as in their saying: **O thief of the house tonight**, and its meaning is: the king of affairs on the Day of Judgment, in the manner of **And they called out to the companions of Paradise**. Its beginning is on this day, in the manner of continuity, so that the addition is real and prepared for its occurrence as an attribute of knowledge. It was said: **The religion** is the Sharia, and it was said: obedience. The meaning is the Day of Recompense for Religion, and the specification of the Day with the addition: either to magnify it, or to make Him the only One who has authority over it, and to apply these descriptions to God the Most High, that He is the Creator of the worlds, their Lord, bestowing upon them all blessings, apparent and hidden, immediate and deferred, and the Owner of their affairs on the Day of Reward and Punishment, to indicate that He is the One who is worthy of praise, no one is more deserving of it than Him, rather no one truly deserves it except Him, for the ruling being based on the description indicates its causality for him, and to indicate through the concept that whoever is not described by those descriptions does not deserve to be praised, let alone worshipped, so it is evidence for what comes after it. The first description is to clarify what necessitates praise, which is creation and nurturing. The second and third are to indicate that He is generous with that and has chosen it, and it does not issue from Him for an obligation in itself or an obligation upon Him as a matter of previous deeds so that He deserves praise by it. The fourth is to realize the exclusivity, for it is something in which no one can be partnered in any way, and to include the promise for those who praise and the threat for those who turn away.

Surat Al-Fatihah 1:5

You alone do we worship, and You alone do we ask for help.

Surat al-Fatihah 1:5

You alone do we worship, and You alone do we ask for help.

Tafsir al-Jalalayn

You alone do we worship and You alone do we ask for help) meaning we single you out for worship, whether it is monotheism or other things, and we ask for help in worship and other things.

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Jaafar said: The interpretation of his saying, **You alone do we worship** is: To You, O God, we humble ourselves, submit, and submit, in acknowledgment of Your Lordship, O our Lord, and not to anyone else.

Abu Kuraib told us: Uthman bin Saeed told us: Bishr bin Amara told us: Abu Rawq told us, on the authority of Ad-Dahhak, on the authority of Abdullah bin Abbas, who said: Gabriel said to Muhammad, may God bless him and grant him peace: Say, O Muhammad, **You alone we worship**. You alone we make one, fear, and hope in, O our Lord, and none other than You.

This is from the statement of Ibn Abbas with the meaning of what we have said. Rather, we chose to explain its interpretation as meaning we are humble, submissive and submissive, without explaining it as meaning we hope and fear, even though hope and fear do not occur except with humiliation because servitude, according to all Arabs, is originally humiliation, and they call the easy path that has been trodden by feet and made easy by travelers: paved. And from that is the statement of Tarafa bin al-Abd:

I compete with the saved ones, and I follow one job after another above the temple of Moor.

Meaning by Al-Mawr: the road. And by Al-Ma'bad: the tamed and trampled. From this, the camel that is tamed for riding for needs is called: Ma'bad. From this, the slave is called a slave because of his humility to his master. The evidence for this from the poetry and speech of the Arabs is more than can be counted, and what we have mentioned is sufficient for whoever is guided to understand it, God willing.

The statement in the interpretation of his saying: **And You alone we seek help**.

Abu Ja'far said: The meaning of his saying, **And You alone we seek for help** is: And You alone, our Lord, we seek for help in our worship of You and our obedience to You in all our affairs, and no one else but You, since whoever disbelieves in You seeks help in his affairs from his idols whom he worships, instead of You, and we seek help from You in all our affairs, sincerely worshipping You.

Like what Abu Kuraib told us, he said: Uthman bin Saeed told us, he said: Bishr bin Amara told us, he said: Abu Rawq told us, on the authority of Ad-Dahhak, on the authority of Abdullah bin Abbas: **And You alone we seek for help**, he said: You alone we seek for help in obeying You and in all our affairs.

If someone were to say: What is the meaning of God's command to His servants to ask Him for help in obeying Him? Or is it permissible, since He has commanded them to obey Him, that He does not help them in this? Or does a person say to his Lord: We seek Your help in obeying You, except that He is also responsible for what He says? And that is obedience. So what is the point of a servant asking his Lord for what He has given him?

It was said: The interpretation of that is not in the way you have gone to, but rather the one who calls upon his Lord from the believers to help him in obeying Him, is calling upon Him to help him in what remains of his life in what He has charged him with of obedience to Him, not what has been completed and passed of his righteous deeds in what has passed of his life. And it is permissible for the servant to ask his Lord for that, because God giving his servant that while enabling his limbs to perform what He has charged him with of obedience to Him, and has imposed upon him of His obligations, is a favor from Him, may He be glorified, and a favor from Him to him, and a kindness from Him to him in him. And in His not spitting on some of His servants with success while His servant is busy with disobeying Him and turning away from His love, nor in His extending His favor to some of them, while the servant exhausts himself in loving Him and hastens to obey Him, there is no corruption in management, nor injustice in judgment, so it is permissible for an ignorant person to ignore the position of God's judgment in His matter to his servant by asking him to help him in obeying Him.

In the command of God, the Most High, to His servants to say: **You alone do we worship, and You alone do we ask for help**, meaning their asking Him for help in worship, is the clearest evidence of the corruption of the statement of those who say that it is delegated from the people of predestination, who consider it impossible for God to command any of His servants to do something, or to charge him with an obligatory task, except after giving him help in doing it or leaving it. If what they said about that was as they said, then the desire to ask God for help in obeying Him would be invalidated. Since according to their statement, with the existence of the command, prohibition, and obligation, it is a right that is obligatory upon God for the servant to give him help in it, whether his servant asks Him for that or leaves off asking for that. Rather, leaving Him off from giving that to him, according to them, is injustice. If the matter in that was as they said, then the one who says: **You alone do we worship, and You alone do we ask for help**, would only be asking his Lord not to be unjust.

The consensus of all Muslims on the correctness of the statement of the one who says: O God, we seek Your help, and their error in the statement of the one

who says: O God, do not bring evil upon us, is clear evidence of the error of what those whose statement you described said. For their interpretation of the statement of the one who says: O God, we seek Your help, O God, do not abandon our help, which You abandoned, is injustice from You.

If someone were to say: How is it that it was said: **You alone do we worship and You alone do we ask for help**, and the report about worship was presented, and the issue of assistance in it was delayed after it? Worship is only through assistance, so the issue of assistance was more deserving of being presented before the one being assisted in the work and worship through it.

It was said: Since it is known that there is no way for the servant to worship except with the help of God, the Most High, and it is impossible for the servant to be a worshipper except that he is assisted in worship, and for him to be assisted in it except that he is the doer of it, it is the same to give precedence to what he gave before the other. It is the same as if you say to a man when he fulfills your need and he is kind to you in fulfilling it: You fulfilled my need and you were kind to me, so you give precedence to mentioning his fulfilling your need, or you say: You were kind to me and I fulfilled my need, so you give precedence to mentioning the kindness before mentioning the fulfillment of the need. Because there is no one who fulfills your need except that he is kind to you, and no one who is kind to you except that he is fulfilling your need. Likewise it is the same for someone to say: O God, we worship You, so help us in worshipping You, and to say: O God, help us in worshipping You, for we worship You.

Abu Jaafar said: Some of the heedless people thought that this was from the word *al-muqaddam* which means *al-tadda'*, as Imru' al-Qais said:

Even if what I seek for the minimum living is enough for me, and I do not ask for a little money

He means by this: A little money is enough for me and I did not ask for much. This is from the meaning of precedence and postponement, and from the similarity of the verse of Imru' al-Qais with *isolated*. Because a little money may be enough for him and he asks for much, the existence of what is enough for him does not require him to abandon asking for much. So it is like the worship that with its existence there is assistance for it, and with the existence of assistance for it there is its existence, so mentioning one of them indicates the other, so it is balanced in the correctness of the speech to present what was presented from them before its companion, that it be placed in its degree and arranged in its rank.

If he said: What is the reason for repeating *You* with His saying: **We seek help**, and this was mentioned before **We worship**, and why was it not said: You we worship and seek help, since the one being reported as the one being worshipped is the one being reported as the one being sought for help?

It was said to him: The kaf that is with *iya* is the kaf that was connected to the verb, I mean in his saying *na'budu*, if it was delayed after the verb. It is a metaphor for the name of the addressee that is

accusative with the verb, so it is often with *iya* advanced, since

If the names were isolated by themselves, they would not be in the speech of the Arabs on one letter.

Since the Kaf in *Iyyaka* is a metaphor for the name of the addressee, which would have been a Kaf alone connected

Indeed, if it comes after the verb, then it was better to repeat it with every verb it was connected to, so it was said: O God, we worship You, seek Your aid, praise You, and thank You. This was more eloquent in the speech of the Arabs than to say: **O God, we worship You, seek Your aid, and praise!** It was also the case that if a pronoun of the name of the addressee was presented before the verb connected to *iya*, it was more eloquent to repeat it with every verb. Just as it was eloquent in speech to repeat it with every verb if it came after the verb connected to it, because leaving it out was permissible.

And he who did not look carefully thought that repeating *Iyyaka* with **We seek help** after it preceded it in His saying *Iyyaka*

We worship, meaning the words of Adi bin Zaid Al-Abbadi:

And He made the sun a place of refuge, between which there is no concealment, and He has separated the day from the night.

As Asha Hamdan says:

Between the trees and Qais, he is lavish, generous, to his father and to his newborn.

This is due to the ignorance of its speaker, because the word *you* is repeated with every action, as we described earlier.

From the cause, and that is not a clear ruling, because it is not - since it requires two - except a repetition if it is repeated, since it is not unique to one. And if it is unique to one of the two names, in the case of requiring two, the speech would be as if it were impossible. That is because if a speaker said: Why! The sun separated the day, it would be a contradiction from the speech, because the speech is lacking from what is needed for it, from its completion that is required by the two.

If the speaker said: O God, You alone we worship, that would be a complete statement. Thus it is known that the need of every

The word **You alone we worship** was similar to **You alone we worship** and that it is correct to be with it.

9 Beware, since each word of it is a sentence that is a predicate and a subject, and we have explained the ruling on the contradiction of that with a clear ruling, in what is in agreement between them that which we have described his statement.

Tafsir al-Qurtubi

Twenty-third: The Almighty's saying: **You alone do we**

Surat Al-Fatihah 1:5

You alone do we worship, and You alone do we ask for help.

worship returns from the third person to the second person in the second person, because from the beginning of the surah to here it is report about God Almighty and praise of Him, like His saying: **And their Lord will give them a pure drink.** Then He said: **Indeed, this was a reward for you.** And the opposite is: **Until, when you were in the ships and they sailed with them,** as will come. And **we worship** means we obey, and worship is obedience and humility. And a paved path is if it is easy for those who follow it, as Al-Harawi said. And the one charged with it utters an acknowledgment of the Lordship and the realization of His worship of God Almighty, since all people worship other than Him, such as idols and other things. **And You alone do we seek help** means we seek help, support and success.

Al-Salami said in his Haqaiq: I heard Muhammad bin Abdullah bin Shadhan say: I heard Abu Hafsa Al-Farghani say: Whoever recites **You alone do we worship and You alone do we ask for help** is absolved of the report and predestination.

Twenty-fourth: If it is said: Why did the object come before the verb? It is said: It came first out of interest, and it is the custom of the Arabs to come first. It is said that an Arab insulted another, so the insulted person ignored him, so the insulter said to him: I mean you. The other person said to him: Ignore you, so they brought first the important thing. Also, so that the mention of the servant and worship does not precede the one worshipped, so it is not permissible to say: We worship You and seek Your help, nor we worship You and seek Your help, so the verb is brought first before the implied object, but rather it follows the wording of the Qur'an. Al-Ajjaj said:

I call upon you, so accept my supplication, forgive my sins, and increase my prayers.

It is narrated: And fruit. As for the poet's saying:

To you until I reached you

It is anomalous and cannot be used as a standard. Waraq, with a kasra on the ra', is from dirhams, and with a fatha on it, it is money. The name was repeated so that it would not be thought that it is You we worship and that we seek other than You.

Twenty-fifth: The majority of reciters and scholars stress the Ya' of Iyyaka in both places. Amr ibn Fa'id read: Iyyaka with a kasra over the hamza and a light Ya', because he disliked doubling the Ya' due to its heaviness and the Kasra being before it. This is a desirable reading, because the meaning becomes: Your sun we worship or your light, and Iyyat al-Shams **with a kasra over the hamza** means its light, and it may be opened. He said:

The sun made it rain on him, but his gums were sore that he did not smear them with kohl.

If you drop the ha', it is extended. It is said: *Al-iyāh* is for the sun, like *halā* is for the moon, which is the circle around it. Al-Fadl Al-Raqashi read:

Iyyak **with the hamza open** is a well-known language. Abu Al-Suwar Al-Ghanawi read: Hayyak in both places,

and it is a language. He said:

In you and the matter that if its resources expand, its sources will become narrow for you

Twenty-sixth: **And You alone we seek help.**

Attaching one sentence to another. Yahya ibn Waththab and Al-A'mash read: ناستاعين with a kasra on the noon, which is the language of Tamim, Asad, Qais and Rabi'ah, to indicate that it is from ista'an, so the noon was broken like the alif of connection. The root of ناستاعون ناستاعين, the vowel of the waw was changed to the 'ayn so it became a ya', and the infinitive is ista'anah, and the root is ista'wan, the vowel of the waw was changed to the 'ayn so it became an alif. Two quiescent letters do not meet, so the second alif was deleted because it is extra, and it was said the first because the second is for the meaning, and the ha' was kept instead.

Tafsir Ibn Kathir

The seven and the majority read it with emphasis on the ya' of 'Iyyaka', and 'Amr ibn Fayed read it with emphasis on the ya' with kasra, which is an anomalous reading that is rejected because 'Iyyaka' is the light of the sun. Some of them read 'Iyyaka' with an open hamza and emphasis on the ya', and some of them read 'Hayyaka' with a ha' instead of a hamza, as the poet said:

So, go ahead and do something that, if its resources expand, its sources will become narrow for you.

We use the opening of the letter *nun* at the beginning of the word in the reading of everyone except Yahya bin Waththab and Al-A'mash, as they both closed it. This is the language of Banu Asad, Rabi'ah, and Banu Tamim. In the language, worship comes from humiliation. It is said, **a paved road** and **a paved camel**, meaning tamed. In Islamic law, it is an expression that combines the perfection of love, submission, and fear. The object, which is You, was presented and repeated for emphasis and limitation, meaning we worship none but You and we rely only on You. This is the perfection of obedience, and the whole religion goes back to these two meanings. This is as some of the predecessors said: Al-Fatihah is the secret of the Qur'an, and its secret is this word: **You alone we worship and You alone we ask for help.** The first is disavowal of polytheism, and the second is disavowal of power, strength, and delegation to God Almighty. This meaning is found in more than one verse in the Qur'an, as God Almighty said: "So worship Him and put your trust in Him. And your Lord is not unaware of what you do." "Say: He is the Most Gracious. We have believed in Him, and upon Him we rely." "Lord of the East and the West. There is no god but He, so take Him as Disposer of affairs." Likewise this noble verse: **You alone we worship and You alone we ask for help.** The speech changed from the third person to the direct person with the letter kaf of address, and this is appropriate because when he praised God, it was as if he drew near and was present before God Almighty.

For this reason, he said: **You alone we worship and You alone we ask for help.** In this is evidence that the beginning of the surah is report from God Almighty praising His noble self with His beautiful attributes and guidance for His servants that They praise Him for that, and for this reason the prayer of one who does not say that and is able to do so is not valid, as came in the two Sahihs on the authority of Ubadah ibn al-Samit, who said: The Messenger of God, may God bless him and grant him peace, said: **There is no prayer for one who does not recite the Opening of the Book.** And in Sahih Muslim on the authority of al-Ala' ibn Abd al-Rahman, the freed slave of al-Harqah, on the authority of his father, on the authority of Abu Hurayrah, on the authority of the Messenger of God, may God bless him and grant him peace, "God the Most High says: I have divided the prayer between Me and My servant into two halves, so half of it is for Me and half of it is for My servant, and My servant shall have what he asks for. When the servant says, 'Praise be to God, Lord of the Worlds,' God says: My servant has praised Me. When he says, 'Master of the Day of Judgment,' God says: My servant has glorified Me. When he says, 'You alone do we worship, and You alone do we ask for help,' God says: This is between Me and My servant, and My servant shall have what he asks for. When he says, 'Guide us to the straight path * The path of those upon whom You have bestowed favor, not of those who have evoked [Your] anger or of those who have gone astray,' He says: This is for My servant, and My servant shall have what he asks for." And Ad-Dahhak said on the authority of Ibn Abbas, may God be pleased with them both, **You alone do we worship** means that we make You One, fear You, and hope in You, O God. Our Lord, there is none but You. **And You alone do we ask for help** to obey You and in all our affairs. Qatada said: **You alone do we worship and You alone do we ask for help** He orders you to devote your worship to Him and to seek His help in your affairs. He only mentioned **You alone do we worship** before **You alone do we ask for help** because worshipping Him is the intended purpose and seeking help is a means to it. Concern and firmness mean presenting what is most important first, and God knows best. If it is said: What is the meaning of the letter *nun* in the Almighty's statement: **You alone do we worship and You alone do we ask for help?** If it is for the plural, then the motive is one, and if it is for glorification, then it is not appropriate for this situation? It was answered that what is meant by that is to inform about the type of worshippers and the one praying is an individual among them, especially if he is in a group or their imam, so he informed about himself and his believing brothers in the worship for which they were created and he interceded for them with goodness. Some of them said that it is permissible for it to be for glorification as if the servant has it. It was said that if you are inside worship, then you are noble and your position is broad, so say **You alone we worship and You alone we ask for help.** And if you are outside worship, then do not say *We* or **We did** even if you were among a hundred thousand or a thousand thousand because everyone needs God Almighty and is poor in Him. Some of them said **You alone we worship** is more gentle in humility than **You alone our servant** because in the second there is glorification of himself from making himself alone worthy of the

worship of God Almighty, whom no one can worship as He should be worshipped nor praise Him as befits Him. And worship is a great station in which the servant is honored because of his relation to the side of God Almighty, as some of them said:

Do not call me except by the name of Abdha, for it is the most honorable of my names.

God called His Messenger, may God bless him and grant him peace, His servant in the most honorable of his stations, saying: **Praise be to God, who sent down the Book to His servant** "And when the servant of God stood up to call upon Him," **Glory be to Him who took His servant by night.** So He called him a servant when it was sent down to him and when he stood up to call upon Him and took him by night, and He guided him to perform worship at times when his chest is constricted by the denial of the opponents, as He says: "And We certainly know that your breast is constrained by what they say. So glorify the praises of your Lord and be among those who prostrate. And worship your Lord until there comes to you the certainty." Al-Razi narrated in his interpretation from some of them that the station of servitude is more honorable than the station of messengership because worship issues from creation to the Truth and the message is from the Truth to creation. He said: And because God takes care of the interests of His servant and the Messenger takes care of the interests of his nation, this statement is wrong and the guidance is also weak and has no basis, and Al-Razi did not address it by weakening or rejecting it. Some Sufis said that worship is either to obtain reward or to ward off punishment. They said: This is not futile because its purpose is to obtain its purpose. Or to be honored by the duties of God Almighty, and this is also weak in their view. Rather, the highest is to worship God for His sacred essence described as perfect. They said, **For this reason, the one praying says, 'I pray to God.' If it were to obtain reward and ward off punishment, the prayer would be invalid.** Others responded to them and said, "Worship being for God Almighty does not contradict seeking reward with it or warding off punishment, as that Bedouin said, 'As for me, I do not like your humming or Muadh's humming, I only ask God for Paradise and seek refuge in Him from the Fire.' So the Prophet, may God bless him and grant him peace, said, 'We hum around it.'"

Fath al-Qadir

5- You alone we worship and You alone we ask for help The reading of the seven and others is with emphasis on the Ya, and Amr bin Fayed read it with a light Ya with a Kasra, and Al-Fadl and Al-Raqashi read it with a Fatha on the Hamza, and Abu Al-Suwar Al-Ghanawi read Hayyak in both places, and it is a well-known language. The separate pronoun is Iya and what follows it from Kaf, Ha and Ya are letters to indicate address, absence and speaking, and they have no place in grammar as the majority have gone to, and its presentation before the verb is for the purpose of exclusivity, and it was said: for attention, and the correct view is that it is for both of them and there is no conflict between the requirements. The meaning is: We single you out for worship and single

Surat Al-Fatihah 1:5

You alone do we worship, and You alone do we ask for help.

you out for help, we do not worship anyone other than you nor do we ask for help from him, and worship is the utmost goal of submission and humility. Ibn Kathir said: In the Shariah, it is an expression of what combines the perfection of love, submission and fear, and the shift from absence to address is intended to attract attention, because when speech is transferred from one style to another, it is better to soften the listener's energy and more awakening for him, as established in the science of semantics. The use of the letter *nun* in the two verbs is intended to inform the caller about himself and his kind of servants. It was said that since the situation was great, one person could not do it alone, belittling and belittling himself. The use of the letter *nun* is intended to be humble, not to glorify the self. Worship was presented before seeking help because the first is a means to the second, and presenting means is a reason for achieving demands, and seeking help is used in generalization. Ibn Jarir and Ibn Abi Hatim narrated on the authority of Ibn Abbas regarding his statement, **You alone we worship**: meaning we unify and fear, O our Lord, and none other than You, and You alone we seek help in obeying You and in all our affairs. Ibn Kathir narrated on the authority of Qatadah that he said regarding **You alone we worship and You alone we ask for help**: He orders you to devote worship to Him and to seek His help in your affairs. In Sahih Muslim, on the authority of Al-Mu'alla bin Abd Al-Rahman, on the authority of his father, on the authority of Abu Hurairah, on the authority of the Messenger of God, may God bless him and grant him peace: "God Almighty says: I have divided the prayer between Me and My servant into two halves, one half for Me and the other half for My servant, and My servant shall have what he asks for. When the servant says, 'Praise be to God, Lord of the worlds,' He says: My servant has praised Me. And when he says, 'The Most Gracious, the Most Merciful,' He says: My servant has extolled Me. When he says, 'Master of the Day of Judgment,' He says: My servant has glorified Me. When he says, 'You alone do we worship, and You alone do we ask for help,' He says: This is between Me and My servant, and My servant shall have what he asks for. When he says, 'Guide us to the straight path, the path of those upon whom You have bestowed favor, not of those who have evoked [Your] anger or of those who have gone astray,' He says: This is for My servant, and My servant shall have what he asks for." Abu al-Qasim al-Baghawi and al-Bawardi together narrated in Ma'rifat al-Sahaba, and al-Tabarani in al-Awsat, and Abu Na'im in al-Dala'il on the authority of Anas ibn Malik on the authority of Abu Talha, who said: "We were with the Messenger of God, may God bless him and grant him peace, on a raid, and he encountered the enemy, and I heard him say: 'O Master of the Day of Judgment, You alone do we worship, and You alone do we ask for help.' He said: 'I saw men being struck down, and the angels were harming them from before them and behind them.'"

Tafsir al-Baghawi

5. His saying: **You alone do we worship. (You alone)** is a pronoun word that is specifically added to the pronoun and is used before the verb. So it is said: You alone I mean, and You alone I ask. It is not used after except separately. So it is said: I meant none but You.

His saying: **We worship** means we make You One and obey You submissively. Worship is obedience with humility and submission. The servant is called a servant because of his humility and submission. It is said: a paved path, meaning a smooth one.

And You alone we seek for help. We ask You for help in our worship and in all our affairs. If it is said: Why did He mention worship before seeking help, and seeking help comes before worship? This is why it is necessary to make the ability come before the action. And we, praise be to God, make success **and seeking help** with the action, so there is no difference between bringing it forward and delaying it. It is said: Seeking help is a type of worship, so it is as if He mentioned the entirety of worship first, then mentioned its details.

Tafsir al-Baidawi

5- **You alone we worship and You alone we ask for help.** Then, when the Truthful One was mentioned with praise, and was described with great attributes that distinguish Him from all other entities, and knowledge was related to a specific known thing, He was addressed with that, that is: O He whose status is this, we single You out for worship and help, so that it would be more indicative of the specialization, and to advance from proof to the visible and move from the absent to the witnessed, so it is as if the known has become visible and the intelligible has become witnessed and the absent has become present. He built the beginning of the speech on what are the principles of the state of the knower of remembrance and contemplation of His names and consideration of His favors and reasoning with His works on the greatness of His status and the dazzling of His power, then He followed it with what is the ultimate goal of his affair, which is that he wades into the abyss of attainment and becomes one of the people of witnessing, so he sees Him clearly and communes with Him verbally.

O God, make us among those who reach the eye and not the listeners of the effect. It is the custom of the Arabs to be creative in speech and to switch from one style to another to soften it and energize the listener, so he switches from addressing to absent, and from absent to speaking and vice versa, as in the saying of the Most High: **Until, when you were in the ships and they sailed with them** and His saying: **And God is He who sends the winds, and they stir up the clouds, and We drive them** and the saying of Imru' al-Qais:

Your night is long with kohl, and your friend sleeps, but you do not sleep

And he spent the night, and he had a night of blindness and sore eyes

This is from a report that came to me and I heard it from Abu Al-Aswad.

Iya is a separate accusative pronoun, and what follows it of *ya*, *kaf*, and *ha* are letters added to indicate speaking, addressing, and absenting, and they have no syntactic position, like *ta* in *anta* and *kaf* in *ara'aytuk*. Al-Khalil said: *Iya* is an object of it, and he provided evidence with what he narrated from some Arabs: **If a man reaches sixty, then Iya and Iya**" are the young women, but this is anomalous and cannot be relied upon. It was said: They are the pronouns, and "**Iya is a mainstay, because when it is separated from the factors, it is difficult to pronounce it alone, so Iya**" is added to it to make it stand alone. It was said: The pronoun is the whole. "**Iyyak was read with a fatha on the ha and Iyyak**" with a *ha'* changed to it.

Worship: the ultimate level of submission and humility. From this comes the word **paved road**, meaning *easy*, and the word *thawb* means **a garment of worship**, if it is extremely impudent. Therefore, it is only used in submission to God Almighty.

And seeking assistance: asking for help, which is either necessary or non-necessary. Necessary is that without which the action cannot be done, such as the ability of the doer and his imagination, and the availability of a tool and material with which to do it. When he has gathered them, the man is described as having the ability and it is valid for him to be tasked with the action. Non-necessary is obtaining what makes the action easy and simple, such as a mount for a journey for someone who is able to walk, or brings the doer close to the action and urges him to do it. This category does not depend on the validity of the task. What is meant is asking for help in all important matters, or in performing acts of worship. The hidden pronoun in the two actions is for the reader and those with him from the memorizers and those present for the congregational prayer, or for him and for all the monotheists. He included His worship in the folds of their worship and mixed His need with their need so that it might be accepted with its blessing and answered. For this reason, the group was legislated and the object was presented for the sake of glorification and attention to it and to indicate exclusivity. For this reason, Ibn Abbas, may God be pleased with him, said: **Its meaning is that we worship You and we do not worship anyone other than You.** And presenting what is presented in existence and drawing attention to the fact that the worshipper should look at the worshipped One first and foremost, and from Him to worship, not from the perspective that it is worship that came from Him, but from the perspective that it is a noble relation to Him and a noble connection between him and the Truth. For the knower only has the right to reach Him if he is absorbed in observing the side of the Holy and is absent from what is other than Him, until he does not observe himself or any of his states except from the perspective that it is observing Him and related to Him. For this reason, He preferred what God narrated about His Beloved when He said: **Do not be sad, God is with us**, over what He narrated about His interlocutor when He said: **Indeed,**

with me is my Lord; He will guide me. And He repeated the pronoun to emphasize that He is the One sought for help and no one else, and worship was presented before seeking help so that the heads of the verses would be consistent. It is known that presenting the means before the request for need is more appropriate. I say: When the speaker attributed worship to himself, this suggested arrogance and pride on what he issues, so he followed it with his saying: **And You we seek for help** to indicate that worship is also something that is not completed or established except with His help and guidance. It was said: The *waw* is for the state and the meaning is we worship You seeking help from You. And it was read with a *kasra* on the *nun* in both of them, and this is the language of Banu Tamim, as they break the letters of the present tense except for the *ya'* if what follows it is not *dhammah*.

Surat Al-Fatihah 1:6

Guide us to the straight path.

Surat al-Fatihah 1:6

Guide us to the straight path.

Tafsir al-Jalalayn

Guide us to the straight path) i.e. guide us to it

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: The meaning of his saying, **Guide us to the straight path**, in this context, according to us, is: grant us success in remaining steadfast on it, as was narrated on the authority of Ibn Abbas:

Abu Kuraib told us: Uthman bin Saeed told us: Bishr bin Amara told us: Abu Rawq told us, on the authority of Ad-Dahhak, on the authority of Abdullah bin Abbas, who said: Gabriel said to Muhammad, may God bless him and grant him peace: Say, O Muhammad, guide us to the straight path. He said: Inspire us with the guiding path.

And His inspiring him with that is His granting him success, as we have said in its interpretation. Its meaning is similar to the meaning of His saying, **You alone we ask for help**, in that it is the servant's asking his Lord for help to remain steadfast in acting in obedience to Him, and to attain the truth and correctness in what He has commanded him to do and what He has forbidden him to do, in what will come of his life, not in what has passed of his deeds, and what has been accomplished in what has preceded of his life. Like His saying, **You alone we ask for help**, it is His asking his Lord for help to perform what He has charged him with in obedience, in what remains of his life.

The meaning of the words was: O God, we worship You alone, with no partner for You, devoting our worship to You alone, without any gods or idols besides You. So help us to worship You, and guide us to the path and method that You guided those whom You bestowed favor upon from among Your prophets and the people of Your obedience.

If someone says: How did you find guidance in the speech of the Arabs in the sense of success?

It was said to him: That is more in her speech and more evident than to count the number of evidences that came from them in that regard.

This is what the poet said:

Do not deprive me, may God guide you, of my question, and do not let me be like someone who has been lost due to travel.

He means: May God grant you success in fulfilling my need. And from this is the saying of another:

Do not rush me, O King, for every situation has its own words.

It is known that he only meant: May God guide you to the truth in my matter.

And from this is the saying of God, the Most High: **And God does not guide the wrongdoing people** (Al Imran 3:86) in more than one verse of His revelation. It is known from this that He did not mean that He does not explain to the wrongdoers what is obligatory upon them from His obligations. How can that be its meaning, when He has made the explanation general to all of His creation who are accountable? Rather, He, the Most High, the Most Great, meant that He does not guide them, nor does He open their hearts to the truth and faith.

Some of them claimed that the interpretation of his saying **guide us** is: increase our guidance.

This statement is not without one of two things: Either the speaker thought that the Prophet, may God bless him and grant him peace, ordered him to ask his Lord for more clarification, or for more assistance and success.

If he thought that he was ordered to ask for more clarification, then that is baseless. Because God, the Most High, does not charge a servant with an obligation of His obligations except after explaining it to him and establishing proof against him with it. If that meant asking for clarification, then he would have been ordered to call upon his Lord to explain to him what He has imposed upon him, and that is a supplication that is not true, because He does not impose an obligation except by explaining it to the one who imposed it upon him. Or he would have been ordered to call upon his Lord to impose upon him the obligations that He has not imposed. In the corruption of the reason for the servant asking his Lord for that, there is what clarifies that the meaning of **Guide us to the straight path** is not the meaning of: Explain to us Your obligations and Your limits.

Or he may have thought that he was ordered to ask his Lord for more help and success. If that is the case, then his asking for that increase will not be without being a question for more help for what he has done in the past, or for what will happen. And in the servant's increasing need for help for what has been completed of his work, what is known is that the meaning of asking for that increase is only his asking for more for what will happen of his work. Since that is the case, the matter becomes what we have described and said about it: that it is the servant's asking his Lord for success in performing what he has been charged with of his obligations, in what will come of his life.

As for the validity of this, the statement of the people of predestination is corrupt, claiming that everyone who is commanded to do something or is charged with a duty has been given assistance in doing it, such that his need for his Lord has been removed in that duty. Because if the matter were as they said, the meaning of the statement of God Almighty would be invalidated: "You alone do we worship, and You alone do we ask

for help. Guide us to the straight path." As for the validity of this, as we have explained, their statement is corrupt.

Some of them claimed that the meaning of his saying, **Guide us to the straight path** is: Guide us to the path of Paradise in the Hereafter, i.e., bring us to it and proceed with us to it, as the Most High said: **Then guide them to the path of Hellfire** (al-Saffat 37:23), i.e., bring them into the Fire, as a woman is guided to her husband, meaning by that that she enters him, and as a gift is given to a man, and as the leg guides the foot, similar to the saying of Tarafa ibn al-Abd:

The torrents played with it after me and it ran in the splendor of its rain

A boy has a mind that lives with it, where his leg guides his foot.

Any resources are returned to it.

In the statement of God, the Most High, **You alone do we worship, and You alone do we ask for help**, there is evidence of the error of this interpretation, despite the evidence of the commentators' proof of its error. This is because all the commentators from the Companions and the Followers agree that the meaning of the path in this place is not the meaning that the one who said this statement interpreted, and that His statement, **You alone do we ask for help**, is a question from the servant to his Lord for help in his worship. Likewise, His statement, **Guide us**, is a question of steadfastness on guidance for the rest of his life.

The Arabs say: I showed someone the way, I showed him the way, I showed him the way, I showed him the way, if I directed him to it and made him straight to it. The Qur'an mentions all of this: God Almighty said: **And they said, 'Praise be to God, who has guided us to this'** (al-A'raf 7:43), and He said in another place: **He chose him and guided him to a straight path** (al-Nahl 16:121), and He said: **Guide us to the straight path**.

All of this is apparent in her logic and is present in her speech, including the poet's saying:

I ask forgiveness of God for a sin that I cannot count, Lord of the servants, to Him belongs the face and the work.

He means: I ask God's forgiveness for my sin, as God Almighty said: **And ask forgiveness for your sin** (Ghafir 40:55).

And from it is the saying of the genius of Banu Dhubyān:

The coquettish donkey hunts us with its presence before sleep, and the barking hyena

He means: He hunts for us. This is common in their poetry and speech, and what we have mentioned is sufficient.

Abu Jaafar said: The nation of interpreters has unanimously agreed that **the straight path** is the clear path that has no crookedness. This is also the case in the language of all Arabs, including the saying of Jarir ibn Atiyah al-Khatfi:

The Commander of the Faithful is on a straight path

when the sources are crooked

He means: on the path of truth. And from this is the saying of the Hudhali Abu Dhu'ayb:

We trampled their land with horses until we left it narrower than the path

And from it the saying of the rajaz poet:

He turned away from the straight path

The evidence for this is too numerous to count, and what we have mentioned is sufficient to avoid what we have omitted.

Then the Arabs borrowed **the path** and used it in every saying and action described as straight or crooked, so they described the straight as straight and the crooked as crooked.

What I think is more appropriate in interpreting this verse, I mean: **Guide us to the straight path**, is that it means: Guide us to remain steadfast in what You have approved of and guided those of Your servants upon whom You have bestowed favor, in word and deed, and that is the straight path. Because whoever is guided to what God has guided those of the prophets, the truthful, and the martyrs upon whom God has bestowed favor, has been guided to Islam, to believe in the messengers, to adhere to the Book, to act according to what God has commanded, to refrain from what He has forbidden, and to follow the path of the Prophet (blessings and peace of God be upon him), and the path of Abu Bakr, Umar, Uthman, and Ali, and every righteous servant of God, and all of that is from the straight path.

The translators of the Qur'an differed regarding the meaning of the straight path. The meanings of all of them include what we have chosen as an interpretation of it.

Among what she said about this is what was narrated on the authority of Ali bin Abi Talib, may God be pleased with him, on the authority of the Prophet, may God bless him and grant him peace, that he said, and mentioned the Qur'an, and said: **It is the straight path**.

Musa bin Abdul Rahman Al-Masruqi told us that: Hussain Al-Ja'fi told us, on the authority of Hamza Al-Zayyat, on the authority of Abu Al-Mukhtar Al-Ta'i, on the authority of my nephew Al-Harith, on the authority of Al-Harith, on the authority of Ali, on the authority of the Prophet, may God bless him and grant him peace.

And it was narrated on the authority of Ismail bin Abi Karima, who said: Muhammad bin Salamah narrated to us, on the authority of Abu Sinan, on the authority of Amr bin Marra, on the authority of Abu Al-Bukhtari, on the authority of Al-Harith, on the authority of Ali, on the authority of the Prophet, may God bless him and grant him peace, the same.

Ahmad bin Ishaq Al-Ahwazi told us: Abu Ahmad Al-Zubayri told us: Hamza Al-Zayyat told us, on the authority of Abu Al-Mukhtar Al-Ta'i, on the authority of the nephew of Al-Harith Al-A'war, on the authority of Al-Harith, on the authority of Ali, who said: The straight path is the Book of God, may He be exalted.

Surat Al-Fatihah 1:6

Guide us to the straight path.

Ahmad bin Ishaq Al-Ahwazi told us: Abu Ahmad Al-Zubayri told us: Sufyan told us, and Muhammad bin Hamid Al-Razi told us: Mihran told us, on the authority of Sufyan, on the authority of Mansur, on the authority of Abu Wa'il, who said: Abdullah said: The straight path is the Book of God.

Mahmoud bin Khaddash al-Talaqani told me: Hamid bin Abdul Rahman al-Ru'asi told us: Ali and al-Hasan, the sons of Salih, both told us, on the authority of Abdullah bin Muhammad bin Aqil, on the authority of Jabir bin Abdullah: **Guide us to the straight path.** He said: Islam. He said: It is wider than what is between the heavens and the earth.

Abu Kuraib told us: Uthman bin Saeed told us: Bishr bin Amara told us: Abu Rawq told us, on the authority of Ad-Dahhak, on the authority of Abdullah bin Abbas, who said: Gabriel said to Muhammad: Say, O Muhammad, **Guide us to the straight path.** He said: Inspire us with the guiding path, which is the religion of God, which has no crookedness.

Musa bin Sahl al-Razi told us: Yahya bin Awf told us, on the authority of al-Furat bin al-Sa'ib, on the authority of Maimun bin Mihran, on the authority of Ibn Abbas, regarding his statement: **Guide us to the straight path,** he said: That is Islam.

Mahmoud bin Khidash told me: Muhammad bin Rabia Al-Kalabi told us, on the authority of Ismail Al-Azraq, on the authority of Abu Omar Al-Bazzar, on the authority of Ibn Al-Hanafiyyah, regarding his statement, **Guide us to the straight path,** he said: It is the religion of God, which He does not accept from His servants other than it.

Musa bin Harun Al-Hamadani told me: Amr bin Talha Al-Qannad told us: Asbat told us, on the authority of Al-Suddi in a report he mentioned on the authority of Abu Malik, and on the authority of Abu Salih, on the authority of Ibn Abbas, and on the authority of Marra Al-Hamadani, on the authority of Ibn Masoud, and on the authority of some of the companions of the Prophet, may God bless him and grant him peace: **Guide us to the straight path.** He said: It is Islam.

Al-Qasim bin Al-Hasan told us: Al-Hussein bin Dawud told us: Hajjaj told me, on the authority of Ibn Jurayj, who said: Ibn Abbas said regarding His statement: **Guide us to the straight path,** he said: the road.

Abdullah bin Katheer Abu Sudayf Al-Amili told us: Hashim bin Al-Qasim told us: Hamza bin Al-Mughirah told us, on the authority of Asim, on the authority of Abu Al-Aaliyah, regarding his statement: **Guide us to the straight path,** he said: He is the Messenger of God, may God bless him and grant him peace, and his two companions after him, Abu Bakr and Umar. He said: So I mentioned that to Al-Hasan, and he said: Abu Al-Aaliyah spoke the truth and gave sincere advice.

Yunus bin Abdul A'la told me, he said Ibn Wahb told us, he said: Abdul Rahman bin Zaid bin Aslam said: **Guide us to the straight path,** he said: Islam.

Al-Muthanna told us: Abu Salih told us: Muawiyah bin Salih told me that Abd al-Rahman bin Jubair told him,

on the authority of his father, on the authority of Nawas bin Sam'an al-Ansari, on the authority of the Messenger of God, may God bless him and grant him peace, who said: **God has set forth an example of a straight path, and the path is Islam.**

Al-Muthanna told us: Adam Al-Asqalani told us: Al-Layth told us, on the authority of Muawiyah bin Salih, on the authority of Abd Al-Rahman bin Jubayr bin Nafeer, on the authority of his father, on the authority of Nawas bin Sam'an Al-Ansari, on the authority of the Prophet, may God bless him and grant him peace, similarly.

Abu Ja'far said: God described him as being upright because it is correct and there is no error in it. Some fools have claimed that God called him upright because he led his family to Paradise. This is an interpretation that is contrary to the interpretation of all the commentators, and the consensus of all of them on the contrary is sufficient evidence of his error.

Tafsir al-Qurtubi

Twenty-seventh: The Almighty's saying: **Guide us to the straight path.**

Guide us is a supplication and a desire from the one who is raised to the Lord, and the meaning is: Guide us to the straight path and show us to it, and show us the path of your guidance that leads to your intimacy and closeness. Some scholars said: So God, the Almighty, the Majestic, made the greatness of the supplication and its entirety subject to this Surah, half of it contains a collection of praise, and half of it contains a collection of needs, and He made this supplication in this Surah better than the one that the supplicant supplicates with because these words were spoken by the Lord of the Worlds, so you supplicate with a supplication that is His words that He spoke, and in the hadith:

Nothing is more honorable to God than supplication. It was said that the meaning is: Guide us by using the Sunnah in performing your obligations. It was also said that the origin of it is inclination, and from it is the saying of God the Almighty: **Indeed, we have been guided to You,** meaning we have inclined. And peace be upon him, he went out during his illness, swaying between two people, meaning swaying. And from it is the gift, because it inclines from one king to another. And from it is the gift for the animal that is driven to the sanctuary, so the meaning is inclined with our hearts to the truth. Al-Fudayl ibn Iyad said: The straight path is the path of Hajj, and this is specific, and the general is more appropriate. Muhammad ibn al-Hanafiyyah said about the saying of God the Almighty: **Guide us to the straight path,** it is the religion of God that He does not accept from His servants other than it. Asim al-Ahwal said on the authority of Abu al-Aliyah: **The straight path** is the Messenger of God, may God bless him and grant him peace, and his two companions after him. Asim said, then he was killed for al-Hasan: Abu al-Aliyah says: The straight path is the Messenger of

God, may God bless him and grant him peace, and his two companions. He said: He was truthful and sincere.

Twenty-eighth: The root of the word *Sirat* in Arabic is *road*. Amer bin Tufail said:

We filled their land with horses until we left them more humiliated than the path.

Jarir said:

The Commander of the Faithful is on a straight path if the sources are crooked

Another said:

He turned away from the clear path

Al-Naqqash narrated: **Sirat is the road in the language of the Romans.** Ibn Atiyah said: **This is very weak.** It was read: *Sirat* with a *s* from *istirat* meaning to swallow, as if the road is swallowing whoever takes it. It was read between *z* and *s* and it was read with a *z* of pure *z* and the original *s* is *s*. Salamah narrated from Al-Farra' who said: *Ziraat* with a pure *z* is the language of Udhra, Kalb and Banu Al-Qain. He said: **And these say for "more truthful: Azdaq.** They also said: *Al-Azd* and *Al-Assad*, and *lasqat bih* and *lasqat bih*. *Sirat* is in the accusative case as the second object, because the verb from *guidance* is transitive to the second object with a preposition. God Almighty said: **So guide them to the path of Hellfire.** And without a preposition as in this verse. Straight is an attribute of the path, which is free of crookedness or deviation. From this is the saying of God Almighty: **And this is My path, which is straight, so follow it.** Its original form is *mustaqim*. The vowel was transferred to the qaf, and the waw was changed to a ya' because of the kasra of what preceded it.

Tafsir Ibn Kathir

The majority read it with the letter Sad, and it was read as *Sirat*, and it was read with the letter Zay. Al-Farra' said: It is the language of Banu Udhra and Banu Kalb. When the praise of the person being asked, may He be blessed and exalted, came before, it was appropriate to follow it with a question, as He said: **Then half of it is for Me and half of it is for My servant, and for My servant is what he asks.** This is the most perfect state of the questioner, that he praises his person being asked, then asks for his need and the need of his believing brothers by saying: **Guide us to the straight path**, because it is more successful for the need and more effective for the answer. For this reason, God guided to it because it is the most perfect. The question may be by informing about the state of the questioner and his need, as Moses, peace be upon him, said: **My Lord, indeed I am, for whatever good You send down to me, in need.** It was preceded by a description of the person being asked, as in the saying of Dhul-Nun: "There is no god but You, glory be to You. Indeed, I was among the wrongdoers." It may be by simply praising the person being asked, as in the saying of the poet:

Should I mention my need or is your modesty enough for me? Modesty is your nature.

If someone praises you one day, it is enough for him to be praised.

Guidance here means direction and success. Guidance itself is transitive, as here: **Guide us to the straight path**, which includes the meaning of **inspire us**, "guide us," **provide us**, or **give us**. "And We showed him the two ways," meaning We showed him good and evil. It is transitive with *to*, as in the Almighty's statement: **He chose him and guided him to a straight path**, "So guide them to the path of Hellfire," meaning guidance and indication. Likewise, His statement: **And indeed, you guide to a straight path**. It is transitive with the preposition *to*, as in the statement of the people of Paradise: **Praise be to God who has guided us to this**, meaning He has guided us to this and made us worthy of it.

As for the straight path, Imam Abu Jaafar bin Jarir said: The nation of interpreters has unanimously agreed that the straight path is the clear path that has no crookedness in it, and this is in the language of the Arabs. Among this is what Jarir bin Atiyah Al-Khatfi said:

The Commander of the Faithful is on a straight path when the sources are crooked

He said: The evidence for this is too numerous to count. He said: Then the Arabs borrow the path and use it in every saying and action and description of straightness or crookedness, so they describe the straight with its straightness and the crooked with its crookedness. Then the expressions of the commentators of the predecessors and successors differed in the interpretation of the path, even though its result goes back to one thing, which is following God and the Messenger. It was narrated that it is the Book of God. Ibn Abi Hatim said: Al-Hasan bin Arfa told us, Yahya bin Yaman told me, on the authority of Hamza Al-Zayyat, on the authority of Saeed, who is the son of Al-Mukhtar Al-Ta'i, on the authority of the nephew of Al-Harith Al-A'war, on the authority of Al-Harith Al-A'war, on the authority of Ali bin Abi Talib, may God be pleased with him, who said: The Messenger of God, may God bless him and grant him peace, said: **The straight path is the Book of God.** Ibn Jarir narrated it in the same way from the hadith of Hamza bin Habib Al-Zayyat, and it was mentioned before in the virtues of the Qur'an in what Ahmad and Al-Tirmidhi narrated from the narration of Al-Harith Al-A'war from Ali, with a chain of transmission traceable to the Prophet, may God bless him and grant him peace: **And it is the strong rope of God, and it is the wise remembrance, and it is the straight path.** It was narrated with a chain of transmission traceable back to Ali, may God be pleased with him, and it is more similar, and God knows best. Al-Thawri said, on the authority of Mansur, on the authority of Abu Wa'il, on the authority of Abdullah, who said: The straight path is the Book of God. It was said that it is Islam. Al-Dahhak said, on the authority of Ibn Abbas, who said: Gabriel said to Muhammad, peace be upon them both: **Say, O Muhammad, guide us to the straight path.** He said: He inspired us with the guiding path, which is the religion of God, in which there is no crookedness. Maymun bin Mahran said on the authority of Ibn Abbas, regarding the words of God the Almighty: **Guide us to**

Surat Al-Fatihah 1:6

Guide us to the straight path.

the straight path, that is, Islam. Ismail bin Abdul Rahman Al-Suddi Al-Kabir said on the authority of Abu Malik and on the authority of Abu Salih on the authority of Ibn Abbas and on the authority of Marra Al-Hamadani on the authority of Ibn Masoud and on the authority of some of the companions of the Prophet, may God bless him and grant him peace, **Guide us to the straight path**, that is, Islam, which is wider than what is between the heavens and the earth. Ibn Al-Hanafiyyah said on the words of God the Almighty: **Guide us to the straight path**, that is, it is the religion of God, which He does not accept from His servants other than it. Abdul Rahman bin Zaid bin Aslam said: **Guide us to the straight path**, that is, Islam. In this hadith narrated by Imam Ahmad in his Musnad, where he said: Al-Hasan bin Suwar Abu Al-Ala' told us, Laith, meaning Ibn Saad, told us, on the authority of Muawiyah bin Salih, that Abdul Rahman bin Jubayr bin Nufayr told him on the authority of his father on the authority of Al-Nawwas bin Sam'an on the authority of the Messenger of God, may God bless him and grant him peace, who said: "God has set forth an example: a straight path and on my sides a mountain." The path is two walls with open doors, and over the doors are lowered curtains. At the door of the path is a caller who says, **O people, enter the path all together and do not deviate from it**. A caller calls from above the path. When a person wants to open one of those doors, he says, **Woe to you, do not open it, for if you open it, you will enter it**. So the path is Islam, and the two walls are the limits of God and the open doors are the prohibitions of God. That caller at the head of the path is the Book of God, and the caller from above the path is the preacher of God in the heart of every Muslim." This is how Ibn Abi Hatim and Ibn Jarir narrated it from the hadith of Al-Layth ibn Sa'd with it. Al-Tirmidhi and Al-Nasa'i narrated it together on the authority of Ali ibn Hajar on the authority of Baqiyyah on the authority of Bujayr ibn Sa'd on the authority of Khalid ibn Ma'dan on the authority of Jubayr ibn Nufayr on the authority of Al-Nawwas ibn Sam'an with it. It is a good and sound chain of transmission, and God knows best. Mujahid said: **Guide us to the straight path**. He said: **The truth**. This is more comprehensive and there is no contradiction between it and what came before. Ibn Abi Hatim and Ibn Jarir narrated from the hadith of Abu al-Nadr Hashim bin al-Qasim, Hamza bin al-Mughira told us, on the authority of Asim al-Ahwal, on the authority of Abu al-A'li, **Guide us to the straight path**. He said: It is the Prophet, may God bless him and grant him peace, and his two companions after him. Asim said: We mentioned that to al-Hasan, and he said: Abu al-A'li spoke the truth and gave sincere advice. All of these sayings are correct and they are interconnected. Whoever follows Islam has followed the Prophet, may God bless him and grant him peace, and followed the example of those who came after him, Abu Bakr and Umar, and he has followed the truth. Whoever follows the truth has followed Islam, and whoever follows Islam has followed the Qur'an, which is the Book of God, His strong rope and His straight path. All of them are correct and confirm each other, and praise be to God. At-Tabarani said: Muhammad bin al-Fadl al-Saqti told us: Ibrahim bin Mahdi al-Masisi told us: Yahya bin Zakariya bin Abi Za'idah told us, on

the authority of al-A'mash, on the authority of Abu Wa'il, on the authority of Abdullah, who said: The straight path upon which the Messenger of God, may God bless him and grant him peace, left us. That is why Imam Abu Ja'far ibn Jarir, may God have mercy on him, said: "What I think is most deserving of the interpretation of this verse, I mean 'Guide us to the straight path', is that it means that we are guided to remain steadfast in what You have chosen and guided those of Your servants upon whom You have bestowed favor, in word and deed. That is the straight path, because whoever is guided to what those upon whom God has bestowed favors have been guided to, from among the prophets, the truthful, the martyrs, and the righteous, has been guided to Islam, to believe in the messengers, to adhere to the Book, to act according to what God has commanded him to do, to refrain from what He has forbidden him from, and to follow the path of the Prophet, may God bless him and grant him peace, and the path of the four caliphs, and every righteous servant. All of that is from the straight path."

If it is said How can a believer ask for guidance at all times, whether in prayer or otherwise, while he is described as such? Is this a matter of obtaining the inevitable or not?

The answer is no, and if he did not need to ask for guidance day and night, God would not have guided him to that. The servant is in need of God at every hour and in every situation to establish him on guidance, to be steadfast in it, to gain insight, to increase it, and to continue on it. The servant does not possess any benefit or harm for himself except what God wills. So God guided him to ask Him at every time to provide him with assistance, steadfastness, and success. Happy is he whom God guides to ask, for He has guaranteed to answer the supplicant when he calls upon Him, especially the one in need, who is in need of Him at night and during the day. God the Almighty said: **O you who have believed, believe in God and His Messenger and the Book which He sent down upon His Messenger and the Book which He sent down before** (al-Baqarah 2:17). He commanded those who believed to believe, but that is not a matter of obtaining the inevitable, because what is meant is steadfastness, continuity, and persistence in the actions that help with that, and God knows best. God Almighty said, commanding His believing servants to say: "Our Lord, let not our hearts deviate after You have guided us and grant us from Yourself mercy. Indeed, You are the Bestower." Abu Bakr, may God be pleased with him, used to recite this verse in the third rak'ah of the Maghrib prayer after the Fatiha, secretly. So the meaning of God Almighty's saying, **Guide us to the straight path**, is to continue with us on it and do not deviate us to anything else.

Fath al-Qadir

6- Guide us to the straight path The majority read it with a sad, and they read sirat with a seen, and zarat with a zay, and guidance may not be able to do it by itself as here, and as in His statement: **And We guided**

him to the two paths and it may be transitive with *ila* as in His statement: **He chose him and guided him to a straight path** "So guide them to the path of Hell And indeed you guide to a straight path" and it may be transitive with *lam* as in His statement: "Praise be to God who guided us to this Indeed this Qur'an guides to that which is most upright" Al-Zamakhshari said: Its origin is that it is transitive with *lam* or with *ila*, and it is guidance or success or inspiration or indication. Many of the later scholars differentiated between the meaning of the transitive by itself and the intransitive, so they said: The meaning of the first is indication, and the second is conveying. Asking for guidance from the guided one means asking for more, as in the Almighty's saying: **And those who are guided - We will increase them in guidance 1:170. And those who strive for Us - We will surely guide them to Our ways 1:170.** The path is the road. Ibn Jarir said: The entire nation of interpreters agreed that the straight path is the clear path with no crookedness in it, and it is like that in the language of all Arabs. He said: Then the Arabs borrow the path and use it to describe the straight path with its straightness and the crooked with its crookedness. Al-Hakim narrated and authenticated it and Al-Dhahabi commented on it on the authority of Abu Hurairah, "that the Messenger of God, may God bless him and grant him peace, read 'Guide us to the straight path' with a 'sad'." Saeed bin Mansour, Abd bin Hamid and Al-Bukhari in his history narrated on the authority of Ibn Abbas, **that he read the path with a 'sin'**. Ibn Al-Anbari narrated on the authority of Ibn Kathir that he used to read the path with a 'sin'. He also narrated on the authority of Hamza that he used to read the 'zarar' with a 'z'. Al-Farra' said: It is a language for 'Udhra, Kalb and Banu Qayn. Ibn Abi Hatim narrated on the authority of Ibn Abbas that he said: **Guide us to the straight path** meaning: **Inspire us with your true religion.** Ibn Jarir and Ibn al-Mundhir narrated something similar on his authority. Wakee', Abd ibn Hamid, Ibn Jarir, Ibn al-Mundhir and al-Hakim narrated **and authenticated it** on the authority of Jabir ibn Abdullah that he said: **It is the religion of Islam and it is wider than what is between the heaven and the earth.** Ibn Jarir narrated something similar on the authority of Ibn Abbas. Ibn Mas'ud and some of the Companions narrated something similar as well. Ahmad, Al-Tirmidhi, who authenticated it, Al-Nasa'i, Ibn Jarir, Ibn Al-Mundhir, Abu Al-Shaykh, Al-Hakim, who authenticated it, Ibn Mardawayh, and Al-Bayhaqi in Shu'ab al-Iman narrated on the authority of Al-Nawwas bin Sam'an on the authority of the Messenger of God, may God bless him and grant him peace, who said: "God has set forth an example of a straight path, and on both sides of the path are two walls in which there are open doors, and over the doors are lowered curtains, and at the door of the path is a caller saying: O people, enter the path all together and do not separate, and a caller calls from above the path, and when a person wants to open one of those doors, he says: Woe to you, do not open it, for if you open it, you will enter it." So the path is Islam, the two walls are the limits of God, the open doors are the prohibitions of God, and that caller at the head of the path is the Book of God, and the caller from above is the preacher of God Almighty in the heart of every Muslim. Ibn Kathir said after narrating it: Its chain of transmission is good and sound. And Wakee', Abd ibn

Humayd, Ibn al-Mundhir, Abu Bakr al-Anbari, al-Hakim **who authenticated it**, and al-Bayhaqi in Shu'ab al-Iman narrated on the authority of Ibn Mas'ud that he said: **It is the Book of God.** And Abd ibn Humayd, Ibn Jarir, Ibn al-Mundhir, Ibn Abi Hatim, Ibn 'Adi, and Ibn 'Asakir narrated on the authority of Abu al-'Aliyah that he said: It is the Messenger of God (blessings and peace of God be upon him) and his two companions after him. And al-Hakim narrated on the authority of Abu al-'Aliyah on the authority of Ibn 'Abbas something similar. And al-Qurtubi narrated on the authority of al-Fudayl ibn 'Iyad that he said: The straight path is the path of Hajj. He said: This is specific, but the general is more appropriate. And all that has been narrated in the interpretation of this verse, except for what has been narrated on the authority of al-Fudayl, some of it is true of others, for whoever follows Islam, the Quran, or the Prophet has followed the truth. Ibn Jarir mentioned something similar to this, saying: And what I think is most deserving of the interpretation of this verse, as a helper, is that you guide us to steadfastness in what you are pleased with, and guide those of your servants upon whom you have bestowed favor in word and deed. And that is the straight path, because whoever is guided to it from among those upon whom God has bestowed favor from among the prophets, the truthful, the martyrs, and the righteous has been guided to Islam and to believing in the messengers, and to adhere to the Book, and to act in accordance with what God has commanded him to do and to refrain from what He has forbidden him from, and to follow the path of the Prophet, may God bless him and grant him peace, and the path of the four caliphs and every righteous servant, and all of that is from the straight path. End quote.

Tafsir al-Baghawi

6. His saying "Guide us to the straight path" Guide us, guide us. Ali and Ubayy bin Ka'b said: Make us steadfast, as it is said to the Qa'im: Stand up until I return to you, meaning remain on what you are on. This supplication from the believers, despite their being on guidance, means steadfastness and means asking for more guidance, because the kindnesses and guidance from God the Most High are endless, according to the doctrine of the people of the Sunnah. **(The path)** and a path with a seen, narrated by Uways from Ya'qub, and it is the original, it was called a path because it guides the wayfarers, and it is read with a zay, and Hamza read it with a sham on the zay, and all of them are correct languages, and the choice is the sad, according to most readers, to agree with the Qur'an.

The straight path, Ibn Abbas and Jabir, may God be pleased with them, said: It is Islam, and this is the opinion of Muqatil. Ibn Masoud, may God be pleased with him, said: It is the Qur'an. It was narrated on the authority of Ali, may God be pleased with him, with a chain of transmission traceable to the Prophet, may God bless him and grant him peace: **The straight path is the Book of God.** Saeed bin Jubair, may God be pleased with him, said: The path to Paradise. Sahl bin Abdullah said: The path of the Sunnah and the

Surat Al-Fatihah 1:6

Guide us to the straight path.

community. Bakr bin Abdullah Al-Muzani said: The path of the Messenger of God, may God bless him and grant him peace. [Abu Al-Aaliyah and Al-Hasan said: The Messenger of God, his family and his two companions.] Its root in the language is the clear path.

Tafsir al-Baidawi

6- "Guide us to the straight path" is a statement of the required assistance, as if he said: How can I help you? They said "Guide us." Or singling out what is the greatest purpose. Guidance is a gentle indication, and therefore it is used for good. The Almighty's saying: "So guide them to the path of Hellfire" is intended as a mockery. And from it is guidance and the guides of the wild animals for their introductions, and the verb from it is guidance, and its origin is to be transitive with lam, or to it is treated as a choice in the Almighty's saying: "And Moses chose his people." And the guidance of God Almighty is diverse in types that cannot be counted, as the Almighty said: "And if you should count the favors of God, you could not enumerate them." But it is limited to arranged types:

First: The abundance of powers by which a person is able to find his way to his interests, such as mental power, inner senses, and outer feelings.

The second: establishing the evidence that distinguishes between truth and falsehood, righteousness and corruption, and he referred to this when he said: **And We guided him to the two ways** and he said: **As for Thamud, We guided them, but they preferred blindness to guidance.**

Third: Guidance by sending messengers and revealing books, and this is what He meant by His saying: **And We made them leaders guiding by Our command** and His saying: **Indeed, this Qur'an guides to that which is most upright.**

Fourth: That He reveals the secrets of their hearts and shows them things as they are through revelation, inspiration, and true dreams. This is a category that is only attained by the prophets and saints, and He meant it by His statement: **Those are the ones whom God has guided, so follow their guidance.** And His statement: **And those who strive for Us - We will surely guide them to Our ways.** So what is requested is either an increase in what they have been given of guidance, or steadfastness in it, or attaining the ranks that are based on it. So when the one who knows God and has connected to Him says it, he means by it: Guide us to the path of walking in You so that You may erase from us the darkness of our conditions, and remove the veils of our bodies, so that we may be illuminated by the light of Your holiness and see You by Your light. The command and the supplication share the same wording and meaning, and they differ in their superiority and inferiority, and it was said: in their rank.

As-Sirat: from the verb sarat al-ta'am, meaning to swallow food, as if he is swallowing a passerby. That is

why it is called luqman because he swallows it. As-Sirat is from changing the letter seen to a sad to match the letter ta' in emphasis. The letter sad may also be pronounced with a zay sound to be closer to the word it is replaced from. Ibn Kathir recited it with the narration of Qanbal from him, and Ruways from Ya'qub with the original, and Hamza with the ishmām, and the rest with the sad, which is the language of Quraysh. It is proven in Al-Imam and its plural is sirt like katab, and it is like the road in masculine and feminine.

The straight path means the level path, and what is meant by it is the path of truth. It was said that it is the religion of Islam.

Surat al-Fatihah 1:7

The path of those upon whom You have bestowed favor, not of those who have incurred Your wrath, nor of those who have gone astray.

Tafsir al-Jalalayn

And it is replaced with: **The path of those upon whom You have bestowed favor** with guidance and it is replaced with those connected to it **not those upon whom You are angry** and they are the Jews *nor* other than **those astray** and they are the Christians, and the point of the replacement is to indicate that those who are guided are not Jews or Christians and God knows best what is correct and to Him is the return and the destination, and may God's prayers and peace be upon our master Muhammad and his family and companions and peace be upon them abundantly always and forever, and God is sufficient for us and He is the best Disposer of affairs, and there is no power and no strength except with God, the Most High, the Almighty. [And from Sheikh Mahmoud Al-Rankousi, a more beautiful interpretation was mentioned in the summary of Ibn Kathir's interpretation, meaning that those upon whom You are angry are those who knew the truth and opposed it, as for those astray, they were not guided to the truth at all. Dar Al-Hadith]

Tafsir al-Suyuti

Tafsir al-Tabari

And His statement, **The path of those upon whom You have bestowed favor**, is an explanation of the straight path, meaning that the path is when every path of truth is a straight path. So it was said to Muhammad, may God bless him and grant him peace: Say, O Muhammad: Guide us, O our Lord, to the straight path, the path of those upon whom You have bestowed favor through Your obedience and worship, from Your angels, Your prophets, the truthful, the martyrs, and the righteous. This is similar to what our Lord, may He be glorified and exalted, said in His revelation: "And if they had done what they were instructed to do, it would have been better for them and a firmer position. And then We would have given them from Ourselves a great reward. And We would have guided them to a straight path. And whoever obeys God and the Messenger - those will be with those upon whom God has bestowed favor of the prophets, the truthful, the martyrs, and the righteous." (An-Nisa': 66-69).

Abu Ja'far said: What Muhammad, may God bless him and grant him peace, and his nation were commanded to ask of their Lord for guidance to the straight path is guidance to the path that God Almighty described. That path is the path of those whom God described in His revelation, and He promised whoever follows it and remains steadfast in it, obedient to God and His Messenger, may God bless him and grant him peace, that He will lead him to their destinations, and God does not fail to fulfill His promise.

In a similar manner to what we said about that, the report was narrated on the authority of Ibn Abbas and others:

Muhammad ibn al-Ala' told us: Uthman ibn Saeed told us: Bishr ibn Ammarah told us: Abu Rawq told us, on the authority of al-Dahhak, on the authority of Ibn Abbas: **The path of those upon whom You have bestowed favor** means: the path of those upon whom You have bestowed favor through Your obedience and worship of the angels, prophets, truthful ones, martyrs, and righteous ones, who obeyed You and worshipped You.

Ahmad bin Hazim Al-Ghafari told me: Ubaidullah bin Musa told us, on the authority of Abu Jaafar, on the authority of Rabi': **The path of those upon whom You have bestowed favor**, he said: the prophets.

Al-Qasim told me, he said: Al-Hussein told us, he said: Hajjaj told me, on the authority of Ibn Jurayj, he said: Ibn Abbas said: **You have bestowed favor upon them**, he said: the believers.

Al-Qasim told us, he said: Al-Hussein told us, he said: Waki' said: **You have bestowed favor upon them**, the Muslims.

Yunus bin Abdul A'la told me: Ibn Wahb told us: Abdul Rahman bin Zaid said regarding God's statement, **The path of those upon whom You have bestowed favor**, he said: The Prophet, may God bless him and grant him peace, and those with him.

Abu Ja'far said: In this verse is clear evidence that the obedience of God, may He be glorified, is not attained by the obedient except by God's blessing upon them and His granting them success in it. Do they not hear Him say: **The path of those upon whom You have bestowed favor**, and He attributes all that they did of guidance, obedience, and worship to being a blessing from Him upon them?

If someone were to say: Where is the rest of this report? You know that when someone says to another: I have bestowed a favor upon you, it implies a report of what He has bestowed upon him. So where is that report in His statement: **The path of those upon whom You have bestowed favor**? And what is that favor that He has bestowed upon them?

It was said to him: We have already explained in the past of this book of ours the Arabs' contention in their speech with some of the others, if the apparent part indicates the hidden part and is sufficient from it. So his saying, **the path of those upon whom You have bestowed favor**, is from that. Because God, the Most High, commanded His servants to ask Him for help and to ask Him for guidance to the straight path, since His saying, **the path of those upon whom You have bestowed favor**, which is an explanation of the straight path and a replacement for it, was known that the favor that God bestowed upon those whom He commanded us to ask Him for guidance to their path, is the straight path and the straight path, the interpretation of which we have already explained. So the apparent meaning of what appeared from that, with the proximity of the two words, suffices without repeating it.

As the genius of Banu Dhubyan said:

Surat Al-Fatihah 1:7

The path of those upon whom You have bestowed favor, not of those who have incurred Your wrath, nor of those who have gone astray.

As if you were one of the camels of Bani Aqish, rattling behind his feet with a shan

He means: As if you are from the camels of Aqish, a camel that rattles behind its legs with a bag, so he was satisfied with what appeared from the mention of the camels indicating what was omitted, from showing what was omitted.

As Al-Farazdaq bin Ghalib said:

You see their necks hanging on it when iron rusts on truffles.

He means: **those who wear it**, so he omitted *they*, since the apparent meaning of his statement **their burdens** was indicating it. The evidence for that in the poetry and speech of the Arabs is more than can be counted. So it is the same in his statement, **the path of those upon whom You have bestowed favor**.

Tafsir al-Qurtubi

Twenty-ninth: **The path of those upon whom You have bestowed favor.**

Sirat instead of the first, instead of one thing for another, like when you say: Zaid your father came to me. Its meaning is: Adam is our guide, because a person may be guided to the path and then cut off from it. It was said: It is another sirat, and its meaning is knowledge of God Almighty and understanding of Him, as Jaafar bin Muhammad said. The language of the Qur'an is *alladhina* in the nominative, accusative and genitive cases, and Hudhayl says: al-ladhun in the nominative case, and some of the Arabs say: al-ladh, and some of them say: al-ladhi, and it will come.

There are ten languages for **upon them** in which it is generally read: **upon them** with a damma on the ha' and a sukoon on the meem. **Upon them** with a kasra on the ha' and a sukoon on the meem. **Upon them** with a kasra on the ha' and a sukoon on the meem. **Upon them** with a kasra on the ha' and a damma on the meem and an additional waw after the damma. **Upon them** with a damma These six versions are transmitted from the imams of the reciters. There are four versions transmitted from the Arabs but not from the reciters: **Upon them** with a damma on the ha' and a kasra on the meem and an additional ya' after the meem, as reported by Al-Akhfash Al-Basri from the Arabs. **Upon them** with a damma on the ha' and a kasra on the meem without an additional ya'. **Upon them** with a kasra on the ha' and a damma on the meem without an additional waw. **Upon them** with a kasra on the ha' and a damma on the meem and no ya' after the meem. All of them are correct, as stated by Ibn Al-Anbari.

Al-Muwaffiyah Al-Thalathiniyah: Umar ibn Al-Khattab and Ibn Al-Zubayr, may God be pleased with them, recited: **The path of those whom You have bestowed favor upon**. People differed about who You have bestowed favor upon. The majority of commentators

said: He meant the path of the prophets, the truthful, the martyrs, and the righteous. They derived that from the Almighty's saying: "And whoever obeys God and the Messenger - those will be with those upon whom God has bestowed favor of the prophets, the truthful, the martyrs, and the righteous. And excellent are those as companions." So the verse requires that these are on a straight path, which is what is required in the verse of Al-Hamd. All that has been said goes back to this. There is no point in enumerating the statements, and God is the source of help.

Thirty-first: In this verse there is a response to the Qadarites, Mu'tazilites and Imamites, because they believe that the will of man is sufficient for his actions to emanate from him, whether they are obedience or disobedience, because man, in their view, is the creator of his actions, so he is in need of his Lord for them to emanate from him. God Almighty has belied them in this verse when they asked Him for guidance to the straight path. If the matter was up to them and the choice was in their hand without their Lord, they would not have asked Him for guidance, nor would they have repeated the question in every prayer. Likewise, they would have supplicated to Him to ward off harm, which contradicts guidance when they said: **The path of those upon whom You have bestowed favor, not of those who have incurred wrath or of those who have gone astray**. Just as they asked Him to guide them, they asked Him not to lead them astray, and likewise they supplicate and say: **Our Lord, let not our hearts deviate after You have guided us** *verse*.

Twenty-second: **Not those who have incurred wrath nor those who have gone astray.**

There is a difference of opinion about who those who incur wrath and those who have gone astray are. The majority say that those who incur wrath are the Jews, and those who have gone astray are the Christians:

This was explained by the Prophet, may God bless him and grant him peace, in the hadith of Adi bin Hatim and the story of his conversion to Islam.

Narrated by Abu Dawud al-Tayalisi in his Musnad and al-Tirmidhi in his Jami'. This interpretation is also supported by the words of God, the Most High, about the Jews: **And they incurred the wrath of God** and **And the wrath of God was upon them** and He said about the Christians: **They had gone astray before and led many astray and strayed from the right path**. It was said: Those who incur wrath are the polytheists. And those who are astray are the hypocrites. It was also said: Those who incur wrath are those who omit the obligation of this surah in prayer and those who are astray from the blessing of reciting it. This was narrated by al-Salami in his Haqaiq and al-Mawardi in his Tafsir, but it is nothing. Al-Mawardi said: This is a rejected interpretation, because that which the narrations contradict and the reports are in conflict and there is widespread disagreement, it is not permissible to apply this ruling to it. It was said: Those who incur wrath are those who follow innovations and those who are astray from the path of guidance.

I said: This is good, and the interpretation of the Prophet, may God bless him and grant him peace, is more appropriate, higher and better. And upon them is in the nominative case, because the meaning is that he was angry with them. Anger in the language means severity. An angry man means one with a severe disposition. The angry is the malicious snake because of its severity. And anger is the shield made of camel skin, some of which is folded over the other, and it was named thus because of its severity. The meaning of anger in the attribute of God Almighty is the will of punishment, so it is an attribute of the Essence, and the will of God Almighty is one of the attributes of His Essence, or the punishment itself, and from it the hadith:

Twenty-third: **Nor of those who have gone astray.** Going astray in the speech of the Arabs means departing from the path of righteousness and the way of truth. From this, it is said: **The milk went astray in the water**, meaning it disappeared. From this it is said: **Should we then go astray in the earth?** meaning we will disappear with death and become dust. He said:

Didn't you ask and the houses told you about the misguided neighborhood, where they went?

Adh-Dhaldhalah: a smooth stone that is swept away by water in the valley. Likewise, Ghadhbah: a rock in the mountain that is of a different color. He said:

Or anger in a plateau that is not forbidden

Thirty-fourth: Omar bin Al-Khattab and Ubayy bin Kaab read ghayr al-maghdhubu alayhim and ghayr al-dhaleen. It was narrated from them that the accusative and genitive letters are in the ra'. The genitive is in apposition to those who are or to the ha' and mim in 'alayhim, or an attribute of those who are and those who are definite. Definite nouns are not described by indefinite nouns nor are indefinite nouns described by definite nouns, except that those whose intention is not intended are general. So the statement is like your saying: I order someone like you, so I honor him. Or because ghayr is definite because it is between two things with no middle ground between them, as you say: the living is not the dead, the still is not the moving, and the standing is not the sitting. There are two opinions: the first is from Al-Farisi, and the second is from Al-Zamakhshari. The accusative in the ra' is in two ways: in the state of those who are or from the ha' and mim in 'alayhim, as if you said: You bestowed favor upon them, not those who are angry. Or as an exception, as if you said: except those who are angry. The accusative is permissible with 'I mean', and it was narrated from Al-Khalil.

Thirty-fifth: La in His statement, **nor those who have gone astray**. There is a difference of opinion regarding it. It was said that it is redundant, as stated by al-Tabari. And from this is the statement of God Almighty, **What prevented you from prostrating?** It was said that it is an emphasis that was added so that it would not be thought that those who have gone astray are conjoined with those who, as narrated by Makki and al-Mahdawi. The Kufians said that la means other, and it is the reading of Umar and Abi, and it has been mentioned previously.

Thirty-sixth: The root of ad-Dhaleen is ad-Dhaleen. The vowel of the first lam was deleted, then the lam was assimilated into the lam, so two quiescent letters met for the duration of the assimilated alif and lam. Ayoub as-Sakhtiyani read: **nor as-Dhaleen** with a non-extended hamza, as if he fled from the meeting of two quiescent letters, which is a dialect. Abu Yadh narrated that he heard Amr ibn Ubayd reading: **Then on that Day no human being or jinn will be asked about his sin.** So I thought it was a mistake until I heard from the Arabs **da'bah wa sha'bah**. Or al-Fath said: And many say on this dialect:

If the high places turn red with the idiot

We have finished interpreting Surat Al-Fatihah, praise and thanks be to God.

Tafsir Ibn Kathir

The hadith has been presented regarding when the servant says **Guide us to the straight path** to the end, that God says this to My servant, and My servant shall have what he asked for. The Almighty's saying: **The path of those upon whom You have bestowed favor** is an explanation of the straight path, and it is a substitute for it according to grammarians. It is also possible that it is an explanatory apposition, and God knows best. And those upon whom God has bestowed favor are mentioned in Surat An-Nisa' where God the Almighty said: "And whoever obeys God and the Messenger - those will be with those upon whom God has bestowed favor of the prophets, the steadfast affirmers of truth, the martyrs and the righteous. And excellent are those as companions. That is the bounty from God, and sufficient is God as Knower." Ad-Dahhak said on the authority of Ibn Abbas: The path of those upon whom You have bestowed favor through Your obedience and worship, of Your angels, prophets, the steadfast affirmers of truth, the martyrs and the righteous. This is similar to what our Lord the Almighty said: **And whoever obeys God and the Messenger - those will be with those upon whom God has bestowed favor** 4: 70. Abu Ja'far al-Razi said on the authority of al-Rabi' ibn Anas, **The path of those upon whom You have bestowed favor**. He said, **They are the prophets**. Ibn Jurayj said on the authority of Ibn Abbas, **They are the believers**. Mujahid said the same. Waki' said, **They are the Muslims**. Abd al-Rahman ibn Zayd ibn Aslam said, "They are the Prophet, may God bless him and grant him peace, and those with him." The interpretation mentioned above on the authority of Ibn Abbas, may God be pleased with them both, is more general and comprehensive, and God knows best.

God the Almighty said: **Not of those who have incurred wrath nor of those who have gone astray**. The majority of scholars read ghayr in the accusative case as a description. Al-Zamakhshari said: It was also read in the accusative case as a state, which is the reading of the Messenger of God (blessings and peace of God be upon him) and Umar ibn al-Khattab. It was narrated from Ibn Kathir that the pronoun in **upon them** is the agent **you have bestowed favor**. The meaning is: Guide us to the straight path, the path of those upon

Surat Al-Fatihah 1:7

The path of those upon whom You have bestowed favor, not of those who have incurred Your wrath, nor of those who have gone astray.

whom you have bestowed favor, those whose description and description have come before, and they are the people of guidance, righteousness, and obedience to God and His Messengers, and compliance with His commands and abandonment of His prohibitions and deterrents. Not the path of those who have incurred wrath, and they are those whose will has become corrupt, so they knew the truth and turned away from it. Nor the path of those who have gone astray, and they are those who have lost knowledge, so they are wandering in misguidance and are not guided to the truth. The statement was emphasized with /a to indicate that there are two corrupt paths, which are the path of the Jews and Christians. Some grammarians have claimed that ghayr here is an exception, so on this basis it is discontinuous because they are excluded from those upon whom you have bestowed favor and are not among them. What we have mentioned is more appropriate because of the poet's saying:

As if you were one of the camels of Bani Aqish, clattering at his feet with a camel

That is, as if you were a camel from the camels of Banu Aqish, so he omitted the described and was satisfied with the adjective. And thus, **not those who incur wrath** means, **to the path of those who incur wrath, All-Knowing**. He was satisfied with the complement to it without mentioning the complement. The context of the speech indicated this, which is the Most High's saying: **Guide us to the straight path, the path of those upon whom You have bestowed favor**. Then the Most High said: **not those who incur wrath**. And among them is he who claimed that *not* in the Most High's saying **nor those who have gone astray** is redundant and that the meaning of the speech, according to him, is **not those who incur wrath and those who have gone astray**. And he cited as evidence the verse of al-Ajjaj:

In a well, there is no houri, nor did he feel anything

That is, in the well of Hour, and what we have presented is correct, and for this reason Abu al-Qasim ibn Salam narrated in the book of the virtues of the Qur'an on the authority of Abu Mu'awiyah on the authority of al-A'mash on the authority of Ibrahim on the authority of al-Aswad on the authority of Umar ibn al-Khattab, may God be pleased with him, that he used to recite **not those who have incurred wrath** and this chain of transmission is correct, and it was also narrated on the authority of Ubayy ibn Ka'b that he recited likewise, and it is understood that it was issued by them in the manner of interpretation, so it indicates what we said that it was only brought to emphasize the negation so that it would not be thought that it is conjoined with those upon whom You have bestowed favor, and to differentiate between the two methods so that each one would avoid it, for the method of the people of faith includes knowledge of the truth and acting upon it, and the Jews have lost the action and the Christians have lost the knowledge, and for this reason the Jews are angry and the Christians are misguided, because whoever knows and leaves

deserves wrath, unlike whoever does not know, and the Christians, since they intended something but were not guided to its path because they did not approach the matter from its proper perspective, which is following the truth, they went astray, and each of the Jews and Christians is astray and incurs wrath, but the most specific description of the Jews is wrath as God Almighty said about them **whom God has cursed and with whom He is angry**. The most specific description of the Christians is misguidance, as God Almighty said about them: **They have gone astray before, and have led many astray, and have strayed from the right path**. This is how the hadiths and narrations came, and this is clear and evident in what Imam Ahmad said: Muhammad ibn Ja'far told us, Shu'bah told us, I heard Samak ibn Harb say, I heard 'Ibad ibn Hubaysh narrating on the authority of 'Adi ibn Hatim, who said, "The horses of the Messenger of God, may God bless him and grant him peace, came and took my aunt and some people. When they brought them to the Messenger of God, may God bless him and grant him peace, they lined up for him. She said, "O Messenger of God, the visitor has gone far away and the children have been cut off, and I am an old woman with no service. So who can I do for you from God?" He said, **Who is your visitor?** She said, **'Adi ibn Hatim**. He said, **The one who fled from God and His Messenger**. She said, **Who can I do for Ali?** When he returned, there was a man beside him, do you think he was Ali? He said: Ask him for a lamb. So I asked him and he gave orders for it. He said: She came to me and said: You have done something that your father did not do. So-and-so came to him and had intercourse with him, and so-and-so came to him and had intercourse with him. So I went to him and there was a woman and two children with him. He mentioned their closeness to the Prophet, may God bless him and grant him peace. He said: I knew that he was not the king of Khosrau or Caesar. He said: O Adi, what do I hate? That it is said, 'There is no god but God.' Is there a god but God? What do I hate is that it is said, 'God is greater.' Is there anything greater than God Almighty?" He said: So I converted to Islam, and I saw his face beaming with joy and he said: **Indeed, those who have incurred wrath are the Jews and those who have gone astray are the Christians**. He mentioned the hadith and At-Tirmidhi narrated it from the hadith of Samak bin Harb, and he said: It is good and strange and we do not know it except from his hadith. **I said** Hammad bin Salamah narrated it from Mari bin Qatari from Adi bin Hatim who said: I asked the Messenger of God, may God bless him and grant him peace, about the Almighty's saying: **Not those who have incurred wrath**, he said: They are the Jews, **nor those who have gone astray**, he said: The Christians are those who have gone astray. And Sufyan bin Uyaynah narrated it in this way from Ismail bin Abi Khalid from Al-Sha'bi from Adi bin Hatim with it. This hadith of Adi has been narrated through many chains of transmission and it has many wordings that would take too long to mention. And Abd Al-Razzaq said: And Muammad informed us from Badil Al-Uqayli who informed me from Abdullah bin Shaqiq that he informed him from someone who heard the Messenger of God, may God

bless him and grant him peace, while he was in Wadi Al-Qura on his horse and a man from Banu Al-Qain asked him and said: O Messenger of God, who are these? He said: **Those who incur wrath** and he pointed to the Jews and **those who have gone astray** are the Christians. Al-Jariry, Urwah and Khalid Al-Hadha' narrated it on the authority of Abdullah bin Shaqiq, but they sent it and did not mention who heard it from the Prophet, may God bless him and grant him peace. It was mentioned in Urwah's narration that Abdullah bin Amr was named, and God knows best. Ibn Mardawayh narrated from the hadith of Ibrahim bin Tahman on the authority of Badil bin Maysarah on the authority of Abdullah bin Shaqiq on the authority of Abu Dharr, who said: I asked the Messenger of God, may God bless him and grant him peace, about those who incur wrath. He said: The Jews. I said: The astray. He said: The Christians. Al-Suddi said on the authority of Abu Malik and on the authority of Abu Salih on the authority of Ibn Abbas and on the authority of Murrah Al-Hamadani on the authority of Ibn Masoud, and on the authority of some of the companions of the Prophet, may God bless him and grant him peace: **Those who incur wrath are not the Jews, nor those who have gone astray are the Christians.** Al-Dahhak and Ibn Jurayj said on the authority of Ibn Abbas: **Those who incur wrath are not the Jews, nor those who have gone astray are the Christians.** Al-Rabi' bin Anas, Abd Al-Rahman bin Zaid bin Aslam and more than one said the same. Ibn Abi Hatim said: I do not know of any difference among the commentators on this, and the evidence for what these imams said is that the Jews are those who incur wrath. And the Christians are astray, the previous hadith, and the Almighty's saying in His address to the Children of Israel in Surat al-Baqarah 2: "How evil is that for which they have sold themselves - that they should disbelieve in what God has revealed, out of envy that God should send down of His bounty upon whomever He wills of His servants. So they incurred wrath upon wrath, and for the disbelievers is a humiliating punishment." And He said in al-Ma'idah 5: "Say, 'Shall I inform you of those who are worse than that as a reward from God? Those whom God has cursed and with whom He became angry and made of them apes and pigs and worshipped false gods. Those are worse in position and further astray from the straight path.'" And the Almighty said: "Those who disbelieved among the Children of Israel were cursed by the tongue of David and Jesus, the son of Mary. That was because they disobeyed and were transgressors. They did not forbid one another from the evil they were doing. Evil was that which they were doing." And in the biography, on the authority of Zayd ibn Amr ibn Nufayl, that when he and a group of his companions went out to Ash-Sham seeking the true religion, the Jews said to him: You will not be able to enter with us until you take your share of God's wrath. So he said: **I flee from God's wrath.** And the Christians said to him: You will not be able to enter with us until you take your share of God's wrath. God was angry, so he said, **I cannot do it.** So he continued in his natural state and avoided the worship of idols and the religion of the polytheists, and he did not enter with any of the Jews or Christians. As for his companions, they converted to Christianity and entered the religion of Christianity because they found it closer to the religion of the Jews at that time, and

among them was Waraqa ibn Nawfal until God guided him through His Prophet when He sent him. He believed in what he found of the revelation, may God be pleased with him.

Question The correct view of the scholars is that it is permissible to fail to pronounce the letters between *Ḍād* and *Ḍā'* because their points of articulation are close together. This is because we pronounce *Ḍād* from the tip of the tongue and the upper incisors. Because both letters are voiced letters, soft letters, and closed letters, for all of this reason it is permissible to use one in place of the other for someone who does not distinguish between that. And God knows best. As for the hadith, **I am more eloquent than he who pronounces "Ḍād"**, there is no basis for it, and God knows best.

Chapter This noble Surah, which is seven verses, includes praising, glorifying and commending God by mentioning His beautiful names that entail His supreme attributes, and mentioning the Resurrection, which is the Day of Judgment, and guiding His servants to ask Him, supplicate to Him, and disavow their power and strength to sincerely worship Him and unify Him in divinity, Blessed and Exalted be He, and to declare Him free from having a partner, equal or similar, and to asking Him for guidance to the straight path, which is the upright religion, and to establish them on it until He decrees for them that they may pass the physical path on the Day of Resurrection, which will lead them to the Gardens of Bliss in the company of the Prophets, the Truthful, and the righteous martyrs. It includes encouragement to do good deeds so that they will be with their people on the Day of Resurrection, and warning against the paths of falsehood lest they be gathered with those who follow them on the Day of Resurrection, who are those who have incurred wrath and are astray. How beautiful is the attribution of the blessing to Him in His Almighty's saying, **The path of those upon whom You have bestowed favor, not of those who have incurred wrath,** and the omission of the subject in wrath in His Almighty's saying, **not of those who have incurred wrath,** even though it was He is the one who actually does it, as God Almighty said: **Have you not considered those who took as allies a people with whom God has become angry? And also attributing misguidance to the one who committed it, even though he is the one who led them astray with his power, as the Most High said: He whom God guides is the one who is guided, and he whom He leads astray - you will find for him no protector to guide him.** And He said: **He whom God leads astray - there is no guide for him, and He leaves them in their transgression to wander blindly.** And other verses indicating that He, the Most High, is the One Who guides and leads astray, not as the Qadarites and those who follow them say, that the servants are the ones who choose that and do it and argue for their innovation with ambiguous verses from the Qur'an and leave what is in it that is explicit in refuting them. This is the state of the people of misguidance and error, and it was mentioned in the authentic hadith: **If you see those who follow that which is ambiguous in it, then those are the ones whom God has named, so beware of them.** He means in His statement, the Most High: **But as for those in whose hearts is deviation, they follow that which is**

Surat Al-Fatihah 1:7

The path of those upon whom You have bestowed favor, not of those who have incurred Your wrath, nor of those who have gone astray.

ambiguous in it, seeking discord and seeking an interpretation thereof. So, praise be to God, there is no valid argument for an innovator in the Qur'an, because the Qur'an came to separate the truth from falsehood, differentiating between guidance and misguidance, and there is no contradiction or difference in it because it is from It is from God, the All-Wise, the Praiseworthy.

Chapter It is recommended for the one who recites Al-Fatihah to say after it, *Ameen*, like **Ya Seen**. It is also said *Ameen* in short form, meaning, **O God, respond**. The evidence for the recommendation of saying *Ameen* is what Imam Ahmad, Abu Dawud, and Al-Tirmidhi narrated on the authority of Wa'il ibn Hujr, who said: I heard the Prophet, may God bless him and grant him peace, recite, **Not those who are angry with you, nor those who are astray**, and he said, *Ameen*, raising his voice. According to Abu Dawud, he raised his voice. Al-Tirmidhi said: This is a good hadith. It was narrated on the authority of Ali, Ibn Mas'ud, and others. Abu Hurairah said: When the Messenger of God, may God bless him and grant him peace, recited, **Not those who are angry with you, nor those who are astray**, he would say, *Ameen*, so that those in the first row next to him would hear him. Narrated by Abu Dawud and Ibn Majah, who added, **The mosque would shake with it**. Al-Darqutni said: This is a good chain of transmission. On the authority of Bilal, he said: O Messenger of God, do not precede me in saying Aameen. Narrated by Abu Dawud. Abu Nasr Al-Qushayri narrated on the authority of Al-Hasan and Ja'far Al-Sadiq that they stressed the meem in Aameen, like in **Aameen Al-Bayt Al-Haram**. Our companions and others said: This is recommended for someone who is not in prayer, and it is emphasized for the one praying, whether he is praying alone, an imam, or a follower, and in all circumstances, based on what came in the two Sahihs on the authority of Abu Hurayrah, may God be pleased with him, that the Messenger of God, may God bless him and grant him peace, said: **When the imam says Aameen, then say Aameen, for whoever says Aameen at the same time as the angels say Aameen, his previous sins will be forgiven**. And in Muslim, the Messenger of God, may God bless him and grant him peace, said: **If one of you says Aameen in prayer and the angels in heaven say Aameen, and one of them coincides with the other, his previous sins will be forgiven**. It was said that it means whoever says Aameen at the same time as the angels say Aameen, and it was said in response, and it was said in description of sincerity. In Sahih Muslim on the authority of Abu Musa, with a chain of transmission traceable to the Prophet, may God bless him and grant him peace: **If he says - meaning the imam - 'nor of those who have gone astray,' then say Aameen, God will answer you**. And Juwaybir said on the authority of Ad-Dahhak on the authority of Ibn Abbas said: I said: O Messenger of God, what is the meaning of Amen? He said: **O Lord, do it**. Al-Jawhari said: The meaning of Amen is thus, so be it. At-Tirmidhi said: It means do not disappoint our hope. The majority said: It means, O God, answer us. Al-Qurtubi narrated on the authority of Mujahid, Ja'far al-Sadiq, and Hilal ibn Yasaf that Amen is one of the names of God Almighty. It was

narrated on the authority of Ibn Abbas with a chain of transmission traceable back to the Prophet, but it is not authentic. This was stated by Abu Bakr ibn al-Arabi al-Maliki. The companions of Malik said: The imam does not say *Amen* and the one being led in prayer does not say *Amen* because Malik narrated from Sumayy from Abu Salih from Abu Hurayrah that the Messenger of God, may God bless him and grant him peace, said: **And when he says - meaning the imam - 'nor those who go astray, then say Amen**, the hadith. They also used as evidence the hadith of Abu Musa in Muslim that he said *Amen* when he recited **not those who have evoked [Your] anger nor those who have gone astray**. We have already mentioned in the agreed upon hadith **When the imam says "Amen**, then say *Amen*, and that he, may God bless him and grant him peace, used to say *Amen* when he recited **not those who have evoked [Your] anger nor those who have gone astray**. Our companions differed about the one being led in prayer saying *Amen* out loud. The gist of the difference is that if the imam forgets to say *Amen*, the one being led in prayer says *Amen*, according to one opinion. If the imam says *Amen* out loud, then the new opinion is that the one being led in prayer does not say *Amen*, and this is the view of Abu Hanifa and a narration from Malik because it is a dhikr, so it is not said out loud like the other dhikrs of prayer. The old opinion is that it is said out loud, and this is the view of Imam Ahmad ibn Hanbal and the other narration from Malik because of what was mentioned, **until the mosque shakes**. We have another third opinion that if the mosque is small. The follower does not recite aloud because they hear the imam's recitation, and if he is old, he recites aloud so that the amen can reach those in the corners of the mosque. And God knows best. Imam Ahmad narrated in his Musnad on the authority of Aisha, may God be pleased with her, that the Jews were mentioned in the presence of the Messenger of God, may God bless him and grant him peace, and he said, "They will never envy us for anything as much as they envy us for the Friday prayer to which God has guided us and from which they have strayed, and for the Qiblah to which God has guided us and from which they have strayed, and for our saying 'Ameen' behind the Imam." Ibn Majah narrated it and its wording is, "The Jews have never envied you for anything as much as they envied you for the greeting of peace and the 'Ameen'." And he narrated on the authority of Ibn Abbas that the Messenger of God, may God bless him and grant him peace, said, **The Jews have never envied you for anything as much as they envied you for saying 'Ameen', so say 'Ameen' often**. And in its chain of transmission is Talha ibn 'Amr, who is weak. Ibn Mardawayh narrated on the authority of Abu Hurayrah that the Messenger of God, may God bless him and grant him peace, said, **Ameen is the seal of the Lord of the Worlds over His believing servants**. And on the authority of Anas, he said: The Messenger of God, may God bless him and grant him peace, said, "I have been given 'Ameen' in prayer and when supplicating, and no one before me was given it except Moses. Moses used to supplicate and Aaron used to say 'Ameen', so conclude your supplication with 'Ameen',

for God will answer you." **I said** And from here it was taken away. Some of them are in the evidence of this noble verse, which is the saying of God the Almighty: "And Moses said, 'Our Lord, indeed You have given Pharaoh and his chiefs splendor and wealth in the life of this world, [saying], 'Our Lord, that they may mislead [others] from Your way. Our Lord, obliterate their wealth and harden their hearts so that they will not believe until they see the painful punishment.'" He said, **Indeed, your prayer has been answered, so be upright and do not follow the way of those who do not know.** So the supplication was mentioned on the authority of Moses alone, and from the context of the speech is what indicates that Aaron said *Amen* and was thus descended from the status of one who supplicated, according to the saying of God the Almighty: **Indeed, your prayer has been answered.** So this indicates that whoever says *Amen* to a supplication is as if he said it. For this reason he said: Whoever says that the one being led in prayer does not recite, because his saying *Amen* to the recitation of Al-Fatihah is like his reciting it. For this reason it came in the hadith: **Whoever has an imam, the imam's recitation is his recitation.** Narrated by Ahmad in his Musnad. And Bilal used to say, **Do not precede me in saying "Ameen,"** O Messenger of God. So this view indicates that the one being led in prayer does not have to recite in the loud recitation, and God knows best." For this reason Ibn Mardawayh said: Ahmad ibn al-Hasan told us, Abdullah ibn Muhammad ibn Salam told us, Ishaq ibn Ibrahim told us, Jarir told us, on the authority of Laith, on the authority of Ibn Abi Salim, on the authority of Ka'b, on the authority of Abu Hurayrah, who said: The Messenger of God, may God bless him and grant him peace, said: "If the imam says, 'Not of those who incur wrath, nor of those who go astray,' and he says, 'Ameen,' and the 'Ameen of the people of the earth coincides with the 'Ameen of the people of the heavens,' God will forgive the servant his previous sins. The example of one who does not say 'Ameen' is like that of a man who went on a military expedition with a people, and they drew lots and their lots came out, but his lot did not. He said, 'Why did my lot not come out?' It was said, 'You did not say 'Ameen.'"

Fath al-Qadir

7- The path of those upon whom You have bestowed favor, not of those who have incurred Your wrath, nor of those who have gone astray. The path is in the accusative case as a substitute for the first, and its benefit is to emphasize what it contains of duality and repetition, and it is permissible for it to be an explanatory apposition, and its benefit is to clarify, and those upon whom God has bestowed favor are those mentioned in Surat An-Nisa where He said: "And whoever obeys God and the Messenger - those will be with those upon whom God has bestowed favor of the prophets, the steadfast affirmers of truth, the martyrs, and the righteous. And excellent are those as companions. That is the bounty of God, and sufficient is God as Knower." And the favor was made general to include all favors, and not of those who have incurred Your wrath is a substitute for those upon whom You have bestowed favor, meaning that they combined the two favors, the favor of faith and safety from that, and it is correct to make it an attribute of knowledge, even

though *other* is not known in comparison to the definite nouns because of the ambiguity in it, because here it is not ambiguous due to the well-known difference between the two genders. Anger in the language, Al-Qurtubi said: It is severity, and an angry man: meaning a man of strong character, and the angry: the malicious snake due to its severity. He said: The meaning of anger in the description of God: is the will to punish, so it is an attribute of his essence, or the punishment itself, and from it the hadith: **Indeed, charity extinguishes the wrath of the Lord,** so it is an attribute of his action. He said in Al-Kashshaf: It is the will to take revenge on the disobedient and to inflict punishment on them, and to do to them what a king does when he is angry with those under his hand, and the difference between the first **upon them** and the second **upon them** is that the first is in the accusative case as the object, and the second is in the nominative case as a representative of the subject. And in his saying **nor those who have gone astray**, it is an emphasis on the negation understood from *other*, and error in Lisan Al-Arab, Al-Qurtubi said: It is to go astray from the path of intention and the path of truth, and from it the milk went astray in the water: meaning it disappeared, and from it **Shall we then go astray in the earth** meaning we disappeared by death and became dust. Waki', Abu Sa'id, Sa'id bin Mansur, 'Abd bin Humaid and Ibn Al-Mundhir narrated on the authority of 'Umar bin Al-Khattab that he used to recite: **The path of those whom You have bestowed favor upon, not of those who have evoked [Your] anger, nor of those who are righteous.** Abu 'Ubaid and 'Abd bin Humaid narrated that 'Abdullah bin Al-Zubayr recited likewise, Al-Anbari narrated on the authority of Al-Hasan that he used to recite to them with a kasra on the ha' and the mim and with the addition of the ya'. Ibn Al-Anbari narrated on the authority of Al-A'waj that he used to recite to them with a damma on the ha' and the mim and with the addition of the waw. He also narrated on the authority of Ibn Kathir that he used to recite to them with a kasra on the ha' and a damma on the mim and with the addition of the waw. He also narrated on the authority of Abu Ishaq that he used to recite to them with a damma on the ha' and the mim but without the addition of the waw. Ibn Abi Dawud narrated on the authority of 'Ikrimah and Al-Aswad that they used to recite like 'Umar's previous recitation. Ibn Jarir and Ibn Abi Hatim narrated on the authority of Ibn Abbas regarding his statement: **The path of those upon whom You have bestowed favor,** meaning: the path of those upon whom You have bestowed favor from the angels, prophets, truthful ones, martyrs, and righteous people who obeyed You and worshipped You. Ibn Jarir narrated on the authority of Ibn Abbas that they are the believers. Abd bin Hamid narrated on the authority of Ar-Rabi bin Anas regarding his statement: **The path of those upon whom You have bestowed favor,** he said: the prophets. **Not of those who have incurred Your wrath,** he said: the Jews. **Nor of those who have gone astray,** he said: the Christians. Abd bin Hamid narrated on the authority of Mujahid something similar. He also narrated on the authority of Saeed bin Jubair something similar. Abd al-Razzaq, Ahmad in his Musnad, Abd bin Hamid, Ibn Jarir, al-Baghawi, Ibn al-Mundhir, and Abu al-Shaykh narrated on the authority of Abdullah bin Shaqiq who said: "I was informed by someone who heard the

Surat Al-Fatihah 1:7

The path of those upon whom You have bestowed favor, not of those who have incurred Your wrath, nor of those who have gone astray.

Messenger of God (blessings and peace of God be upon him) while he was in Wadi al-Qura on his horse, and a man from Banu al-Qain asked him, saying: Who are those who have incurred Your wrath, O Messenger of God? He said: The Jews. He said: Who are those who have gone astray? He said: The Christians.” It was narrated by Ibn Mardawayh on the authority of Abdullah bin Shaiq on the authority of Abu Dharr who said: I asked the Messenger of God (peace and blessings of God be upon him) and he mentioned it. It was narrated by Wakee’, Abd bin Humayd and Ibn Jarir on the authority of Abdullah bin Shaiq who said: “The Messenger of God (peace and blessings of God be upon him) was besieging the people of Wadi al-Qura and a man said to him” and so on, but he did not mention who heard the Prophet as in the first narration. It was narrated by Al-Bayhaqi in Al-Shu’ab on the authority of Abdullah bin Shaiq on the authority of a man from Banu al-Qayn on the authority of his cousin who said: “I came to the Messenger of God (peace and blessings of God be upon him)” and he mentioned it. It was narrated by Sufyan bin Uyaynah in his Tafsir and Saeed bin Mansour on the authority of Ismail bin Abi Khalid that the Prophet (peace and blessings of God be upon him) said: **Those who have incurred wrath are the Jews, and those who have gone astray are the Christians.** It was narrated by Ahmad, Abd bin Humayd and Al-Tirmidhi and Ibn Jarir, Ibn al-Mundhir, Ibn Abi Hatim and Ibn Hibban in his Sahih authenticated it on the authority of Adi bin Hatim who said: The Messenger of God (peace and blessings of God be upon him) said: **Those who have incurred wrath are the Jews, and those who have gone astray are the Christians.** Ahmad, Abu Dawud, Ibn Hibban, Al-Hakim **who authenticated it**, and Al-Tabarani narrated on the authority of Al-Shuraidd who said: “The Messenger of God (peace and blessings of God be upon him) passed by me while I was sitting like this, with my left hand behind my back and leaning on the buttocks of my hands. He said: ‘Do you sit like those who have incurred wrath?’ Ibn Kathir said after mentioning the hadith of ‘Adi bin Hatim: This hadith of ‘Adi has been narrated through many chains of narration, and it has many wordings that would take too long to mention. End quote. The conclusion is that this prophetic interpretation is definitive, and it is what the imams of interpretation from the early generations agreed upon. Ibn Abi Hatim said: I do not know of any disagreement among the commentators in interpreting those who have incurred wrath as the Jews, and those who have gone astray as the Christians. This prophetic interpretation is supported by verses from the Qur’an. God the Most High said in His address to the Children of Israel in Surat al-Baqarah 2: ‘How evil is that for which they have sold themselves - that they should disbelieve in what God has revealed, out of envy that God should send down of His bounty upon whomever He wills of His servants. So they incurred wrath upon wrath, and for the disbelievers is a humiliating punishment.’” And he said in al-Ma’idah 5: “Say: Shall I inform you of those who are worse than that as a reward from God? Those whom God has cursed and with whom He became angry and made of them apes and pigs and who worshipped false gods.

Those are worse in position and further astray from the right path.” And in the biography, on the authority of Zayd ibn Amr ibn Nufayl, that when he and a group of his companions went out to the Levant seeking the true religion, the Jews said: You will not be able to enter with us until you take your share of God’s wrath. So he said: I flee from God’s wrath. And the Christians said to him: You will not be able to enter with us until you take your share of God’s wrath. So he said: I cannot do it. So he continued in his natural state and avoided worshipping idols.

[Benefit in the legitimacy of saying *Amen* after reciting Al-Fatihah] Know that the authentic, explicit, and proven Sunnah has indicated this. Among that is what was narrated by Ahmad, Abu Dawud, and Al-Tirmidhi on the authority of Wa’il ibn Hujr, who said: “I heard the Messenger of God, may God bless him and grant him peace, recite ‘not those who are angry with you nor those who are astray’ and he said, ‘Ameen’, raising his voice.” Abu Dawud also narrated it: **raising his voice.** Al-Tirmidhi classified it as hasan. It was also narrated by Al-Nasa’i, Ibn Abi Shaybah, Ibn Majah, and Al-Hakim, who classified it as hasan. In a version of his hadith, he, may God bless him and grant him peace, said: **He said, ‘My Lord, forgive me, Ameen.’** It was narrated by Al-Tabarani and Al-Bayhaqi. In a version, he said: **Ameen three times.** It was narrated by Al-Tabarani. Wakee’ and Ibn Abi Shaybah narrated on the authority of Abu Maysarah, who said: “When Gabriel recited to the Messenger of God, may God bless him and grant him peace, Al-Fatihah, and he reached ‘not those who are astray,’ he said: ‘Say Ameen.’ He said, ‘Ameen.’” Ibn Majah narrated on the authority of Ali, who said: “I heard the Messenger of God, may God bless him and grant him peace, say, ‘Ameen.’” Muslim, Abu Dawud, An-Nasa’i and Ibn Majah narrated on the authority of Abu Musa that he said: The Messenger of God (blessings and peace of God be upon him) said: **When the Imam recites ‘not those who have incurred wrath nor those who have gone astray’ then say ‘Ameen, God loves you.’** Al-Bukhari, Muslim, the Sunan scholars, Ahmad, Ibn Abi Shaybah and others narrated on the authority of Abu Hurayrah that the Messenger of God (blessings and peace of God be upon him) said: **When the Imam recites ‘Ameen’ then say ‘Ameen,’ for whoever’s ‘Ameen’ coincides with the ‘Ameen’ of the angels, his previous sins will be forgiven.** Ahmad, Ibn Majah and Al-Bayhaqi narrated with a chain of transmission that As-Suyuti said is authentic on the authority of Aishah that the Prophet (blessings and peace of God be upon him) said: “The Jews have never envied you for anything as much as they have envied you for the greeting of peace and the ‘Ameen.’” Ibn ‘Adi narrated on the authority of Abu Hurayrah that he said: The Messenger of God (blessings and peace of God be upon him) said: “The Jews are an envious people. They envied you for three things: spreading peace, straightening the rows, and saying ‘Ameen.’” Al-Tabarani narrated something similar in Al-Awsat on the authority of Mu’adh. Ibn Majah narrated with a weak chain of transmission on the authority of Ibn Abbas who said: **The Jews have not envied you for**

anything as much as they have envied you for Amen, so say Amen often. The weakness of this hadith is that its chain of transmission includes Talha ibn Amr, who is weak. Al-Daylami narrated on the authority of Anas who said: The Messenger of God (blessings and peace of God be upon him) said: "Whoever recites 'In the name of God, the Most Gracious, the Most Merciful', then recites the Opening of the Book, then says 'Amen,' there will not remain an angel close to God in the heavens who will not ask forgiveness for him." Abu Dawud narrated on the authority of Bilal that he said: **O Messenger of God, do not precede me in saying 'Amen.'** The meaning of Amen is: *Respond*. Al-Qurtubi said in his Tafsir: The meaning of Amen according to most scholars is: **God respond to us**. It is used in place of supplication. Al-Sahah says that the meaning of Amen is: **So be it**. Juwaybir narrated in his Tafsir on the authority of Ad-Dahhak on the authority of Ibn Abbas who said: "I said: O Messenger of God, what is the meaning of Amen?" He said: **O Lord, do so**. Al-Kalbi narrated something similar on the authority of Abu Salih on the authority of Ibn Abbas, Waki' and Ibn Abi Shaybah narrated in Al-Musannaf on the authority of Hilal bin Yasaaf and Mujahid, who said: Amin is one of the names of God. Ibn Abi Shaybah narrated something similar on the authority of Hakim bin Jubayr. Al-Tirmidhi said: Its meaning is do not disappoint our hopes. There are two dialects for it: the long vowel is on the pattern of Fa'il Kayyasin, and the short vowel is on the pattern of Yamin. The poet said about the long vowel:

Oh God, never take away her love from me. May God have mercy on the servant who says Amen.

Another said:

Amen, amen, I will not be satisfied with one until I give her two thousand amen

Al-Jawhari said: The emphasis on the meem is a mistake. It was narrated from Al-Hasan, Ja'far Al-Sadiq, and Al-Hussein bin Fadl that the emphasis is from *am* if he intends: meaning we are intending to come to you. Al-Qurtubi narrated that. Al-Jawhari said: It is built on the fatha like *ayna* and *kayfa* because of the meeting of two quiescent letters, and you say from it: **Amen so-and-so** amen. The scholars differed about whether to pronounce it aloud, and whether the imam should say it or not? This is explained in its proper places.

Tafsir al-Baghawi

7. His statement, **The path of those upon whom You have bestowed favor**, meaning, You have bestowed upon them guidance and success. Ikrimah said: You have bestowed upon them steadfastness in faith and righteousness, and they are the prophets, peace be upon them. It was said: They are all those whom God has made steadfast in faith from the prophets and believers whom God mentioned in His statement, **Then those will be with those upon whom God has bestowed favor of the prophets 69 - An-Nisa** the verse. Ibn Abbas said: They are the people of Moses and Jesus, peace be upon them, before they changed their

religion. Abd al-Rahman ibn Zayd said: They are the Prophet, may God bless him and grant him peace, and those with him. Abu al-Aaliyah said: They are the family of the Messenger, may God bless him and grant him peace, Abu Bakr and Umar, may God be pleased with them, and his household. Shahr ibn Hawshab said: They are the companions of the Messenger of God, may God bless him and grant him peace, and his household.

Hamzah read: **upon them, their children, and to them** with a damma on the ha's. Ya'qub added a damma to every ha' preceded by a silent ya' in dual and plural, except for his saying: **between their hands and their feet 12 - Al-Mumtahanah**. The others read with a kasra on them. Whoever added a damma to the ha' returned it to the original because it is damma when singular. Whoever **broken it** replaced it with a silent ya' and the kasra is the sister of the ya'. Ibn Kathir and Abu Ja'far added a damma to every plural meem that is full in connection if it is not met by a silent letter, but if it is met by a silent letter, then it is not full. Nafi' gives a choice. Warsh added a damma when it is a qata' alif. If it is met by an alif of connection - and before the ha' there is a kasra or a silent ya' - Hamzah and Al-Kisa'i added a damma to the ha' and the meem, and Abu Amr added a damma to them, and so did Ya'qub if what preceded it was kasra. The others read with a damma on the meem and a kasra on the ha' in all of them because of the ya' or because of the kasra of what preceded it and a damma on the meem according to the original.

The Almighty's saying, **Not the path of those with whom You are angry**, means not the path of those with whom You are angry. Anger is the desire to take revenge on the disobedient, and the wrath of God Almighty does not reach the disobedient believers, but rather it reaches the disbelievers.

Nor those who have gone astray means those who have not gone astray from guidance. The root of misguidance is destruction and disappearance. It is said: **The water went astray in the milk** if it perished and disappeared. *Ghair* here means *no*, and *nor* means *other*, and therefore it is permissible to connect it, just as it is said: **So-and-so is neither good nor comprehensive**. If *other* means *except*, then it is not permissible to connect it with *la*, and it is not permissible to say: **With me, there is none but Abdullah and Zaid**.

Omar bin Al-Khattab, may God be pleased with him, read: **The path of those upon whom You have bestowed favor, not of those who have incurred wrath or of those who have gone astray**. It was said: "Those who have incurred wrath are the Jews and those who have gone astray are the Christians, because God, the Most High, ruled that the Jews would be subject to wrath, saying: "He whom God has cursed and with whom He is angry" **Al-Ma'idah 5:60**, and He ruled that the Christians would be astray, saying: **And do not follow the inclinations of a people who had gone astray before Al-Ma'idah 5:77**. Sahl bin Abdullah said: **Not of those who have incurred wrath without innovation**, nor of those who have gone astray from the Sunnah.

The Sunnah for the reciter to say after finishing reciting Al-Fatihah is to say *Ameen* with a pause separated

Surat Al-Fatihah 1:7

The path of those upon whom You have bestowed favor, not of those who have incurred Your wrath, nor of those who have gone astray.

from Al-Fatihah. It is shortened, and it is permissible **according to grammarians** to pronounce it long or shortened. Its meaning is: O God, hear and respond. Ibn Abbas and Qatada said: Its meaning is thus. Mujahid said: It is one of the names of God the Most High. It was said: It is the seal of supplication. It was said: It is the seal of God upon His servants, with which He repels calamities from them, like the seal of the Book, preventing it from corruption and the appearance of what is in it.

Imam Abu Ali al-Husayn ibn Muhammad al-Qadi and Abu Hamid Ahmad ibn Abdullah al-Salihi told us: I told Abu Bakr Ahmad ibn al-Hasan al-Hayri, I told Abu Ali Muhammad ibn Ahmad ibn Muhammad ibn Maqal al-Maydani, I told Muhammad ibn Yahya, I told Abd al-Razzaq, I told Muammad, on the authority of al-Zuhri, on the authority of Ibn al-Musayyab, on the authority of Abu Hurayrah, may God be pleased with him, that the Prophet, may God bless him and grant him peace, said: "When the imam says - not those who incur wrath nor those who have gone astray - then say amen, for the angels say amen and the imam says amen, so whoever's amen coincides with the amen of the angels, his previous sins will be forgiven." Sahih.

Tafsir al-Baidawi

7- The path of those upon whom You have bestowed favor is a substitute for the first substitute for the whole, and it is in the ruling of repeating the agent in that it is the intended meaning of the proportion, and its benefit is to emphasize and specify that the path of the Muslims is the one witnessed to be straight in the most emphatic and eloquent way because it was made like an explanation and clarification for it, so it is as if it is clear and there is no ambiguity in it that the straight path is the path of the believers. It was said: **Those upon whom You have bestowed favor** are the prophets, and it was said: the Prophet, may God bless him and grant him peace, and his companions, and it was said: the companions of Moses and Jesus, may God bless them and grant them peace, before the distortion and abrogation. It was read: **The path of those upon whom You have bestowed favor** and favor is: the delivery of the favor and it is originally the state that a person enjoys, so it was used for what he enjoys from the favor, which is gentleness, and the favors of God, even if they are countless as He said: **And if you were to count the favors of God, you could not enumerate them**, they are limited to two types: worldly and otherworldly.

The first: It is divided into two parts: innate and acquired. Innate is divided into two parts: spiritual, such as the breathing of the soul into it and its illumination by the mind and the powers that follow it, such as understanding, thought, and speech; and physical, such as the creation of the body and the powers present in it and the states that arise from it, such as health and the perfection of the limbs.

Acquired is the purification of the soul from vices and its adornment with noble morals and virtuous qualities, and the adornment of the body with natural forms and desirable ornaments and the attainment of prestige and money.

The second: That He forgives him for what he has neglected, is pleased with him and he is pleased with him, and places him in the highest of the highest with the angels brought near forever and ever. What is meant is the final part and what will be a connection to attaining it in the afterlife, for everything other than that is shared by the believer and the disbeliever.

Not those who have incurred wrath nor those who have gone astray is a substitute for *those* meaning that those who have been blessed are those who have been saved from wrath and misguidance. Or it is a description of it that is explained or restricted in the sense that they have combined the absolute blessing, which is the blessing of faith, with safety from wrath and misguidance. This is only correct with one of two interpretations: treating the relative pronoun as an indefinite noun since it does not mean something familiar, like the local in His statement:

And he ordered the vile one to insult me

And his saying: I pass by a man like you and he honors me. Or it was made indefinite by addition because it was added to what has one opposite, which is those who bestow favors upon them, so the movement must be determined without stillness.

And from Ibn Kathir, he made it accusative in the state of the genitive pronoun and the agent **I bestowed** or by implying **I mean** or by the exception that he interpreted *blessings* as including both tribes, and anger: the turmoil of the soul wanting revenge, so if it is attributed to God Almighty, it is intended to mean the end and the purpose as mentioned, and **upon them** is in the nominative case because it is a substitute for the subject unlike the first, and there is no addition to emphasize what is in *other* of the meaning of negation, so it is as if he said: **Neither those who incur wrath nor those who go astray**, and for this reason it is permissible that I am Zaid not a striker, just as it is permissible that I am Zaid not a striker, even if it is forbidden that I am Zaid like a striker, and it is read **nor those who go astray** and error: deviating from the straight path intentionally or by mistake, and it has a wide presentation and the difference between its lowest and its farthest is great. It was said: **those who incur wrath** are the Jews, because God the Almighty said about them: **He whom God has cursed and become angry with**. And **those who have gone astray** are the Christians, because God the Almighty said: **They have gone astray before and led many astray**. It was narrated with a chain of transmission traceable to the Prophet (blessings and peace of God be upon him). It is more likely to be said: those who incur wrath are the disobedient and those who are astray and ignorant of God, because the blessing is upon those who are guided to combine knowledge of the truth for its own sake and goodness in acting upon it, and the opposite

of that is the one who is impaired in one of his rational and working faculties. And the one who neglects action is a sinner who incurs wrath, because God the Almighty said about the deliberate murderer: **And the wrath of God is upon him.** And the one who neglects reason is an ignorant and misguided person, because God the Almighty said about the murderer who does not intend to kill, **And God has become angry with him.** And the one who neglects reason is an ignorant and misguided person, because God the Almighty said: **So what is there after the truth except error?** And it was read: **And not astray** with a hamza, according to the dialect of those who are serious in escaping from the meeting of *Ameen* - the name of the verb which is *istajaba*. And on the authority of Ibn Abbas, he said: I asked the Messenger of God (blessings and peace of God be upon him) about its meaning, so he said: "Do it, built on the fat-ha like 'ayn' for the meeting of two quiescent letters, and the lengthening of its alif and its shortening came. He said:

May God have mercy on the servant who says Amen

He said: Amen, may God increase the distance between us.

It is not from the Qur'an according to the Prophet (peace and blessings of God be upon him), but it is recommended to conclude the surah with it, based on his statement, "Gabriel taught me 'Ameen' when I finished reciting Al-Fatihah, and he said, 'It is like the seal of a book.'" Concerning its meaning is the statement of Ali **may God be pleased with him: Ameen is the seal of the Lord of the Worlds, with which He sealed the supplication of His servant.** The imam says it and recites it aloud in the prayers performed aloud, based on the report narrated from Wa'il ibn Hujr that when he (peace and blessings of God be upon him) recited 'And do not go astray', he would say 'Ameen' and raise his voice with it.

On the authority of Abu Hanifa, may God be pleased with him, that he does not say it, and what is well-known about him is that he conceals it, as narrated by Abdullah bin Mughaffal and Anas, and the follower says Aameen with him, based on the saying of the Prophet, may God bless him and grant him peace: **When the imam says 'nor of those who go astray', then say Aameen, for the angels say Aameen, so whoever's Aameen coincides with the Aameen of the angels, his previous sins will be forgiven.** On the authority of Abu Hurairah, may God be pleased with him, that the Messenger of God, may God bless him and grant him peace, said to my father, **Shall I not tell you of a surah the like of which has not been revealed in the Torah, the Gospel, or the Qur'an?** I said, Yes, O Messenger of God. He said, **The Opening of the Book, it is the seven oft-repeated verses and the great Qur'an which I have been given.**

On the authority of Ibn Abbas, may God be pleased with them both, he said: "While the Messenger of God, may God bless him and grant him peace, was sitting, an angel came to him and said: 'Rejoice in the two lights that you have been given that no prophet before you was given: the Opening of the Book and the last verses of Surat Al-Baqarah. You will not recite a letter from them without being given it.'"

On the authority of Hudhayfah ibn al-Yaman, that the Messenger of God, may God bless him and grant him peace, said: "God will send a punishment upon a people that is inevitable and decreed, and one of their children will read in the book: 'Praise be to God, Lord of the Worlds,' and God Almighty will hear him and thus lift the punishment from them for forty years."